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The Book of Isaiah

CHEYNE

THE SACRED BOOKS
OF THE
Old and New Testaments

A NEW ENGLISH TRANSLATION

With Explanatory Notes and Pictorial Illustrations



PREPARED BY

eminent Biblical scholars of Europe and of America

AND EDITED WITH THE ASSISTANCE OF

HORACE HOWARD FURNESS

BY

Paul Haupt

PROFESSOR IN THE JOHNS HOPKINS UNIVERSITY
BALTIMORE



PART IO

Isaiah

TRANSLATED BY

T K · CHEYNE



New York

DODD, MEAD, AND COMPANY

1898

London

JAMES CLARKE AND COMPANY

Stuttgart

DEUTSCHE VERLAGS-ANSTALT

THE BOOK
OF
The Prophet Isaiah

A NEW ENGLISH TRANSLATION

PRINTED IN COLORS EXHIBITING THE COMPOSITE STRUCTURE OF THE BOOK

With Explanatory Notes

AND PICTORIAL ILLUSTRATIONS



BY

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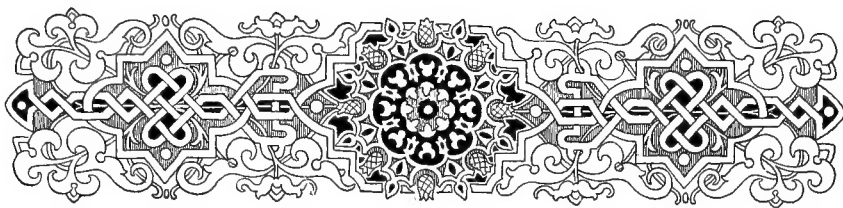
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Introductory Remarks



THE present rendering of the Old Testament is not a revision of the Authorized Version, but a New Translation from the Hebrew, in modern English. The aim has been to render the sense of the original as faithfully as possible rather than to sacrifice that sense in order to give a literal translation.

This new Translation appeals to all interested in the Bible. The Explanatory Notes are free from technical details which have no interest for the average reader. We had no desire (as the translators of the Authorized Version say in their Preface) 10
to weary the unlearned, who need not know so much; and trouble the learned, who know it already. The reader may rest assured, however, that all variations from the Authorized Version in the present Translation are the results of the ripest Biblical scholarship of the present generation both in Europe and in America. The translation is based throughout on the new critical edition of the 15
 Hebrew text of the Old Testament, published under the auspices of the Johns Hopkins University, Baltimore.

Departures from the Received Text are indicated by special marks, whereby the reader can see at a glance whether a variation is based on parallel passages, or on the authority of the Ancient Versions, or is merely a conjectural emendation, &c. These critical marks are, designedly, so unobtrusive as not to interfere with the comfort of the ordinary reader; they are mainly intended for the benefit of those who are interested in the details of textual criticism. 20

Explanation of Critical Marks.

(1) < > (*i. e.* V = *Versions*) indicate a reading adopted on the authority of 25
 the Ancient Versions (*Septuagint, Targums, Peshita, Vulgate, &c.*, in reference to which the reader may consult the Preface to the Authorized Version, also the List of Abbreviations below, p. ix, under LXX, Pesh., Targ., Vulg.).

(2) ∘ ∘ (*i. e.* c = *conjecture*) indicate Conjectural Emendations.

(3) ∙ ∙ (*i. e.* ∙, the first letter of the Hebrew word נִקּוּד *nigqud* 'punctua- 30
 tion') indicate changes involving merely a different division of the consonantal text, or a departure from the vowel-points which the so-called Masorites added to the original consonantal text in the eighth and ninth centuries A. D.

(4) ∘ ∘ (*i. e.* Q = *Qērê*) indicate that the marginal reading (Heb. *Qērê* 'what is to be read') has been adopted instead of the *Kêthib* 'what is written.' 35

- (5) ·· indicate changes introduced by reason of Parallel Passages.
 (6) ·· indicate Doubtful Words or Passages.
 (7) ·· indicate deviations from the Received (or Masoretic) Text, suggested by the Versions as well as by Parallel Passages.
 5 (8) ·· indicate departures from the Masoretic reading of the consonantal text, which are supported by the Ancient Versions.
 (9) In cases where critical marks occur without any letters or words between them (<·, ·, &c.), Omissions are indicated, based on the Versions or on Conjectural Emendations, &c.
 10 (10) ·· indicate words implied, but not expressed, in the Hebrew. These marks, therefore, take the place of *italics* in the Authorized Version.
 (11) [] indicate Transposed Passages, the traditional position of the words in the Received Text being marked by [], while the transposed words are enclosed in []; see *e. g.* Ps. 35, 7.
 15 (12) | indicates transposition of the Masoretic “;” which marks the end of a verse in the Hebrew Text.
 (13) indicate Corrupt and Unintelligible Passages.
 (14) * * * * * indicate Lacunæ in the Hebrew Text.

Explanation of Colors.

- 20 Older incorporated documents or later sections in Biblical Books of a composite character are printed on backgrounds of different colors. The explanation of the colors employed in the Books of Isaiah and of Judges is given on p. 132 of the Notes on Isaiah and on p. 46 of the Notes on Judges, respectively.

Footnotes.

- 25 Words or passages printed as notes at the bottom of the pages of the translation represent subsequent additions to the original text; *cf.* Notes on Judges, p. 47, ll. 5 ff.; Notes on Isaiah, p. 209, ll. 33 ff.

Marginal Figures.

- 30 In the Explanatory Notes the figures in the margin on the right refer to the chapters and verses commented on; the figures in the margin on the left merely number the lines. On those pages, however, where there are no references to chapters and verses in the margin the line-numbers are placed in the outer margin. In the Translation the lines are always numbered in the inner margin, while the traditional numbers of the chapters and verses are
 35 placed in the outer margin.

Heavy-faced Numerals.

Heavy-faced numerals are used instead of Roman letters to distinguish the number of the chapter from the number of the verse; *e. g.* Ps. 88, 8 = Psalm lxxxviii, verse 8; but Pss. 88. 89 = Psalm lxxxviii and Psalm lxxxix.

- 40 **References to Biblical Passages.**

References to Biblical passages follow, throughout, the Authorized Version, not the Hebrew Text. It is well known that the division of the chapters is occasionally not the same in the Hebrew and in the English Bibles; and that the title of a Psalm, where it consists of more than two words, is usually
 45 reckoned in Hebrew as the first verse.

Untranslated Hebrew Words.

A few Hebrew words have been left untranslated, viz. *ben*, the Hebrew word for *son* (e. g. *Isaiah ben-Amoz* = *Isaiah, the son of Amoz*); *Sheól* (Heb. *shē'ól*), the abode of departed spirits, the habitation of the dead (Greek *Hades*); *Asheráh*, the sacred post or pole, the wooden symbol of a goddess, beside an altar (see Notes on Judges, p. 57, l. 32; p. 69, l. 22); *Negeb*, the steppe-like region in the South of Palestine (see Notes on Judges, p. 49, l. 8); *Arabah*, the great geologic depression extending from the Dead Sea to the eastern gulf of the Red Sea (see Notes on Judges, p. 64, l. 39; cf. Notes on Isaiah, p. 159, l. 14); *Selah* at the end of certain stanzas in the Psalms (see Notes on the Psalms, p. 165, l. 8); *Satan*, in Hebrew = *adversary, accuser* (see Notes on Ps. 109, 6); *Hallelujah* (Ps. 104, 35 &c.) = Praise ye JAH (a shorter form of JHVH); *Sabaoth* (cf. Jas. 5, 4; Rom. 9, 29 = Is. 1, 9) in the name JHVH Sabaoth, JHVH of the Hosts, i. e. the God of the armies of Israel (1 Sam. 17, 45; cf. Pss. 44, 9; 60, 10 = 108, 11). For JHVH, see below, List of Abbreviations, p. viii. 15

Transliteration of Oriental Names.

All Biblical names are given in the form used in the Authorized Version. In the transliteration of other Hebrew words, or of modern Oriental (Arabic) names, the vowels have their Italian sounds: *â* is like the *a* in *far* or *father*; *î* is the *i* in *marine*; and *û* = *oo* in *cool*; *ê* = *a* in *name*; short *ÿ* = *i* in *pin*; 20 &c. (e. g. *Tel-Abû-Qudês* = *Tel-Aboo-Koodace*). As to the consonants, *j* and *y* are pronounced as in English; *q* has about the same sound as English *c* in *cool* (not as *k* in *keel*, or *qu* in *queen*); ' is the Arabic *Ain*, the voiced form of the Arabic *h* which may be described as a stronger variety of our *h*; *kh* is the guttural *ch* in German or Scotch *loch* (Spanish *x* or *j*); *ç* is a modification of 25 our *s* (with an *inner rounding*) which affects the pronunciation of the following vowels (e. g. *çîn*, not = *seen*, but more like *sane*; *çâ* = *saw*, &c.). In the majority of English books of a popular character the letters *k* and *s* are used for *q* and *ç*, respectively (e. g. *el-Aksa* for *el-Aqçâ*; see *Psalms*, p. 235, l. 41).

Spelling.

English readers who object to the 'American' spelling, *honor*, &c., may be referred to HENRY SWEET'S *New English Grammar* (Oxford, Clarendon Press, 1892), p. xi and § 1710, &c., or to Dr. MURRAY'S remarks on the spelling of *ax* in the *New English Dictionary on Historical Principles* (Oxford, Clarendon Press).

35

Abbreviations.

The following List includes a large number of abbreviations which would not require explanation if the present Translation were for the exclusive use of American or English readers.

&c. stands for And others, or, and so forth (Lat. *et cæteri, cæteræ, cætera*, respectively).

1, 2, 3, &c., before the name of a Biblical book, stands for First Book, Second Book, Third Book, &c., respectively: 1 Kings is the First Book of Kings; 2 Sam. = the Second Book of Samuel; 3 Psalms = the Third Book of Psalms. 4 Isaiah = the fourth part

of the Book of Isaiah in the present 40 Translation, &c.

², or 3, &c., after the title of a book (e. g. Notes on Isaiah, p. 157, l. 19), stands for second or third editions, respectively.—For D², E², &c., see D, E, 45 &c.

^a stands for first part (or first line) of a verse. Subdivisions of parts of verses are indicated by ^a ^β, respec-

- tively; *e. g.* 2, 14^a (*Judges*, p. 54, l. 36) refers to the second clause (^b) of the first part (^a) of the verse (*and delivered them to spoilers who despoiled them*). The first clause of the second half of the verse (*and he sold them into the power of their enemies on all sides*) would be v. 14^b.
- A. D. = In the year of our Lord 10 (*Lat. Anno Domini*).
Am. = Amos.
Ant. = Antiquities, especially the work of the Jewish historian Josephus ('37-100' A. D.) on Jewish Antiquities.
- 15 ARV = Authorized and Revised Versions.
AV = Authorized Version.
AV^M = Authorized Version, margin.
- 20 ^b = Second part (or second line) of a verse; see ^a.
Bar. = Baruch.
B. C. = Before Christ.
Bibl. = Biblical.
- 25 ^c = Third part (or third line) of a verse; see ^a.
c., or C. = Chapter.
cc., or CC. = Chapters.
ca. = about (*Lat. circa*).
- 30 Cant. = Song of Solomon (*Canticles*).
cent. = Century.
cf., or *Cf.* = Compare (*Lat. confer*).
Chr., or Chron. = Chronicles.
- 35 col., or Col. = Column.
Col. = Colossians.
Cor. = Corinthians.
^d = Fourth part (or fourth line) of a verse; see ^a.
- 40 D = Deuteronomy, or the author of Deuteronomy; see Notes on Judges, p. 46, l. 15; p. 53, l. 10.
D² = Deuteronomistic editors.
Dan. = Daniel.
Deut. = Deuteronomy.
- 45 E = East.
E = Ephraimitic Writer; see Notes on Judges, p. 46, l. 24.
E² = Later additions to E; see
- 50 Notes on Judges, p. 46, l. 40.
Eccl., or Eccles. = Ecclesiastes.
ed. = Edition.
e. g. = For example (*Lat. exempli gratiā*).
- ENE = East-North-East.
Eph. = Ephesians.
esp. = Especially.
Esth. = Esther.
Ex., or Exod. = Exodus.
Ez., or Ezek. = Ezekiel.
f. = and the following verse (or line, or page, &c.).
ff. = and the following verses (or lines, or pages, &c.).
fig., or Fig. = Figure.
Gal. = Galatians.
Gen. = Genesis.
H = The Law of Holiness (*Lev. 17-26*); see Notes on Leviticus, p. 56.
Hab. = Habakkuk.
Hag., or Hagg. = Haggai.
Heb. = Hebrew, or Epistle to the Hebrews.
Her. = Herodotus.
Hom. = Homer.
Hos. = Hosea.
ib., or *ibid.* = In the same place (*Lat. ibidem*).
i. e. = That is (*Lat. id est*).
Il. = Iliad.
in. = inch, or inches.
Inscr. = Inscription.
Is., or Isa. = Isaiah.
J = Judaic Writer; see Notes on Judges, p. 46, l. 23.
Jas. = James.
JE = The Prophetic Narrative of the Hexateuch, composed of J and E; see Notes on Judges, p. 46, ll. 26. 41; p. 53, l. 35.
Jer. = Jeremiah.
JHVH = the Hebrew name of the Supreme Being, erroneously written and pronounced *Jehovah*. The true pronunciation seems to have been *Yah-way*; see Notes on the Psalms, p. 163, ll. 36 ff.
Jon. = Jonah.
Jos., or Josh. = Joshua.
K. = Kings.
l. or L. = Line.
ll. or LL. = Lines.
Lam. = Lamentations.
Lat. = Latin.
lb. = Pound (*Lat. libra*).
lbs. = Pounds.
l. c. = In the place before cited (*Lat. loco citato*).

Lev. = Leviticus.
 lit., or Lit. = Literally.
 LXX = Septuagint, the ancient Greek Version of OT, made in Egypt by Hellenistic Jews (3^d–1st cent. B. C.).
 M = margin. Cf. AV, RV.
 Macc. = Maccabees.
 Mal. = Malachi.
 Matth. = Matthew.
 Meg. = Megillah (the Heb. word for *scroll, volume*).
 Mic. = Micah.
 MS = Manuscript.
 MSS = Manuscripts.
 Mt. = Mount, or Mountain.
 n. = Note.
 nn. = Notes.
 Nah. = Nahum.
 NE = North-East.
 Neh. = Nehemiah.
 NNE = North-North-East.
 no., or No. = Number.
 nos., or Nos. = Numbers.
 NT = New Testament.
 Num. = The Book of Numbers.
 NW = North-West.
 Ob., or Obad. = Obadiah.
 Od., or *Odyss.* = Odyssey.
op. cit. = In the work before cited (Lat. *opere citato*).
 OT = Old Testament.
 P = Priestly Writer; see Notes on Judges, p. 92, 4I; cf. Notes on Leviticus, p. 56.
 p., or P. = Page.
 pp., or PP. = Pages.
 Pesh. = Peshita, the earliest Syriac Version of the Old Testament.
 Phil. = Philippians.
 Prov. = Proverbs.
 Ps. = Psalm.
 Pss. = Psalms.
 R = Redactor or editor. 5
 RJE = Redactor of JE; see Notes on Judges, p. 46, ll. 26. 45.
 Rev. = Revelation.
 Rom. = Romans.
 RV = Revised Version. 10
 RV^M = Revised Version, margin.
 S = South.
 S., or Sam. = Samuel.
 SE = South-East.
 sec. = Second. 15
 Sir. = Ecclesiasticus (The Wisdom of Jesus, the son of Sirach).
 Sol. = Solomon.
 SW = South-West.
 Targ. = Targum, the Jewish translation or paraphrase of the Scriptures in the Western Aramaic dialect. 20
 Thess. = Thessalonians.
 Tim. = Timothy.
 Tob. = Tobit. 25
 v., or V. = Verse.
 vv., or VV. = Verses.
viz. = Namely (Lat. *videlicet*).
 vol., or Vol. = Volume.
 vols., or Vols. = Volumes. 30
 Vulg. = Vulgate, the ancient Latin Version of the Bible, made by St. Jerome about 400 A. D.
 W = West.
 WNW = West-North-West. 35
 WSW = West-South-West.
 Zech. = Zechariah.
 Zeph. = Zephaniah.

Extracts from the Preface of the Authorized Version.

In conclusion, no words of ours can so befittingly, or so eloquently, set forth the motives which have guided us, or so amply justify our Translation, as the following extracts from the Preface to the Authorized Version of 1611; three hundred years have not veiled their truth, and they encourage us to-day in tones as commanding as when the pious translators first uttered them:—

“Things of this quality have ever been subject to the censures of illmeaning
and discontented persons. For was there ever any thing projected, that savored
any way of newness or renewing, but the same endured many a storm of gain-
saying or opposition? In some Commonweals it was made a capital crime, once
to motion the making of a new law for the abrogating of an old, though the
same were most pernicious. As oft as we do any thing of note or consequence,
we subject ourselves to every one's censure. So hard a thing is it to please all,
even when we please God best, and do seek to approve ourselves to every one's

conscience. Whosoever attempteth any thing for the public (specially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue.

- 5 For he that meddleth with men's religion in any part meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering.

But now what piety without truth? What truth, what saving truth, without the word of God? What word of God, whereof we may be sure, without the
10 Scripture? The Scriptures we are commanded to search, John 5, 39; Esa. 8, 20. The Scripture is not only an armor, but also a whole armory of weapons, both offensive and defensive; it is a fountain of most pure water springing up unto everlasting life. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.^a

- 15 But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may
20 come by the water. Indeed without translation into the vulgar tongue, the unlearned are but like children at *Jacob's* well (which was deep)^b without a bucket or something to draw with; or as that person mentioned by *Esay*,^c to whom when a sealed book was delivered with this motion: *Read this, I pray thee*, he was fain to make this answer: *I cannot, for it is sealed*.

- 25 The godly learned were not content to have the Scriptures in the language which themselves understood, but also for the behoof and edifying of the unlearned, which hungered and thirsted after righteousness,^d and had souls to be saved as well as they, they provided translations into the vulgar for their countrymen. So that to have the Scriptures in the mother tongue is not a
30 quaint conceit lately taken up, but has been thought upon, and put in practice of old, even from the first times of the conversion of any nation; no doubt because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm:^e *As we have heard, so we have seen*.

- 35 Many men's mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, and ask what may be the reason, what the necessity, of the employment. Hath the Church been deceived, say they, all this while? We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that
40 though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Was their translation good before, Why do they now mend it? Was it not good, Why then was it obtruded to the people? We will answer them briefly with St. *Hierome*: *Do we condemn the ancient? In no case; but after the*
45 *endeavors of them that were before us, we take the best pains we can in the house of God*. Blessed be they, and most honored be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls!

- Now what can be more available thereto, than to deliver God's book unto
50 God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit. As St. *Augustine* saith:



^a Psalm 1, 2.

^b John 4, 11.

^c Isaiah 29, 11. 12.

^d Matth. 5, 6.

^e Psalm 48, 8.

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this point. There be many words in the Scriptures, which be never found there but once (having neither brother nor neighbor, as the *Hebrews* speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the *Hebrews* themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said. Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Diversity of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessary, as we are persuaded.

^y Ezra 7, 9; Neh. 2, 8, 18.

Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way.

5 Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense every where) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the

10 *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *traveling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c., thus to mince the matter, we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is

15 the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? Use one precisely, when we may use another no less fit as commodiously?

A godly Father^a in the primitive time reporteth that he was much abused for turning *cucurbita*^b (to which reading the people had been used) into

20 *hedera*.^c Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings.

We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words. If we should say, as it were, unto

25 certain words: Stand up higher, have a place in the Bible always; and to others of like quality: Get you hence, be banished for ever; we might be taxed peradventure with St. James's words, namely, *To be partial in ourselves, and judges of evil thoughts*.^d

Lastly, we have on the one side avoided the scrupulosity of the Puritanes,

30 who leave the old Ecclesiastical words, and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *Church*; as also on the other side we have shunned the obscurity of the Papists, in their *azymes*, *tunike*, *rational*, *holocausts*, *præpuce*, *pasche*, and a number of such like. We desire that the Scripture may speak like itself, as in the language of *Canaan*,

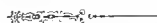
35 that it may be understood even of the very vulgar.

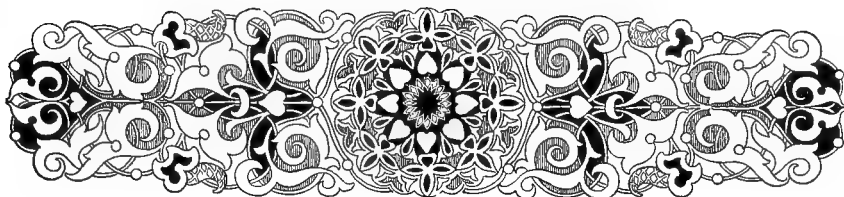
Many other things we might give thee warning of, gentle Reader, if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of His grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the

40 veil from our hearts, opening our wits that we may understand His word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them, neither prefer broken pits before them. Others have labored, and you may

45 enter into their labors. O receive not so great things in vain. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice, *It is a grievous thing to neglect a great fair, and to*

50 *seek to make markets afterwards*. Amen."

^a St. Jerome (about 400 A. D.).^b gourd (Jonah 4, 6).^c ivy.^d Jas. 2, 4.



Isaiah



1. Genuine Prophecies of Isaiah

PROPHECY I.

First Collection of Isaiah's Prophecies



1. The Impending Day of the Lord.

(Soon after 740 B. C.)

2, 1



THE WORD that Isaiah ben-Amoz saw¹ concerning 5
Judah and Jerusalem.

* * * * * [of JHVH!

5

O House of Jacob! come, let us walk in the light

6

Yea, Thou, +JHVH+, hast renounced Thy people,² the

House of Jacob, 10

Because they are full of diviners from the East,³ and
of soothsayers like the Philistines,⁴

And with foreigners they strike hands in agreement⁵.

7 Israel's land is become full of silver and gold—endless the sum
of his treasures— 15

His land is become full of horses—endless the number of his

8 His land is become full of idols, [chariots,⁵

To the work of his own hands he bows down, to that which his
own fingers have wrought;

PROPHECY 2.

Parable of the Vineyard.²

(About 735 B. C.)

5,¹ A SONG will I sing of my friend,
A love-song touching his vineyard.

A vineyard belongs to my friend,

On a hill that is fruitful and sunny;

2 He digged it, and cleared it of stones,

And planted there vines that are choice;

A tower he built in the midst,

And hewed also therein a wine-vat;

And he looked to find grapes that are good,

Alas ! it bore grapes that are wild.

3 Ye, in Jerusalem dwelling,

And ye, who are freemen of Judah,

Judge ye, I pray, between me

And my +cherished+ vineyard.

4 What could have been done for my vineyard

That I had not done?

When I looked to find grapes that are good,

Why bore it grapes that are wild?

5 And now let me give you to know

What I purpose to do to my vineyard:

+I will+ take away its hedge,

That it be eaten up,

+I will+ break through its walls,

That it be trodden down;

6 Yea, I will make it a waste,

Neither pruned nor weeded;

It shall shoot up in thorns and briars,

And the clouds will I enjoin that they rain not upon it.

7 For the vineyard of JHVH Sabaoth is the House of Israel,

And the men of Judah His cherished plantation;

And He looked for justice, but behold! bloodshed,

For righteousness, but behold! an outcry.

PROPHECY 3.

Sixfold Denunciation.¹

(About 735 B. C.)

5,8 **W**OE unto those who join house to house, who add field to field, till there is no more room, 5
And ye are settled alone in the midst of the land!²
9 «Therefore thus» has JHVH Sabaoth «revealed Himself» in mine ears:
Surely «your» many houses shall become a desolation, «your» great
and fair «places» without inhabitant;
10 For ten acres of vineyard shall yield «but» one bath, and the seed 10
of a homer «but» an ephah.³
11 Woe unto those who rise at dawn to addict themselves to mead,⁴
Who tarry late in the evening, inflamed with wine; [banquets,⁵
12 And lute and harp, timbrel and flute, and wine are at their
But they regard not JHVH's work, and they see not the operation 15
13 Therefore my people go into exile unawares, [of His hands.
And their honored ones are «sapless from» hunger, and their noisy
throng parched with thirst.
14 Therefore Sheol gapes ravenously, and opens the mouth to its
widest; 20
And the splendor of Zion, and her busy throng, and all who are
joyous within her, plunge «headlong» into it,^a
17 And lambs graze . . . , and the fatlings^e feed amid ruins.
18 Woe unto those who draw guilt «on themselves» with cords of
And punishment as with traces of a wain; [ungodliness, 25
19 Who say: Let His work hasten, let it speed, that we may see it,
Let the purpose of Israel's Holy One draw nigh and come, that
we may perceive it!⁶
20 Woe unto those who call evil good, and good evil,
Who put darkness for light, and light for darkness, 30
Who put bitter for sweet, and sweet for bitter!⁷

5, 15 "So +all+ humankind is bowed down, and man is brought low, and the eyes
16 of the high ones are brought low; but JHVH Sabaoth is +seen to be+ high
through judgment, and the holy God shows Himself holy through right-
eousness.

*

17 β -kids>

7 between the steep heights, and in the clefts of the rocks, and on
 20 all thorn-hedges, and on all pastures. In that day will the Lord
 shave with the razor that is hired beyond The River^a the head,
 and the hidden hair,¹⁹ and the beard also will it take away²⁰
 21 * * * * * And it will come to pass in that day²¹ that 5
 22 a man will keep a young cow and two sheep, and it will come
 to pass that, because of the abundance of milk, a man will
 live on soured milk; soured milk and honey will be the food of
 every one who is left in the land * * * * *
 23 And it will come to pass in that day that wherever there used 10
 to be a thousand vines at a thousand pieces of silver,²² that place
 24 will be all thorns and briars. With arrows and with bow will men
 25 come thither, for all the land will become thorns and briars. And
 as for all the mountains that used to be hoed, men will keep aloof
 from them for fear of thorns and briars; and it will be a place 15
 whereto cattle may be sent, and where sheep may trample.

4. Ruin of Syria and Ephraim.

(734 B. C.)

8, 1 **AND** JHVH said to me: Take thee a large tablet,²³ and inscribe
 upon it in plain characters:²⁴ SWIFT · SPOIL · SPEEDY PREY; 20
 2 and <take> for me as credible witnesses Uriah, the priest,²⁵ and
 3 Zechariah ben-Jeberechiah. And I approached the prophetess, and
 she conceived, and bore a son. And JHVH said to me: Call his
 4 name Maher-shalal-hash-baz;²⁶ for before the boy knows how to
 cry "My father" and "My mother" they will carry off the riches 25
 of Damascus and the spoil of Samaria before the king of Assyria.²⁷

5. Assyrian Invasion; the Lord's Warning to Isaiah.

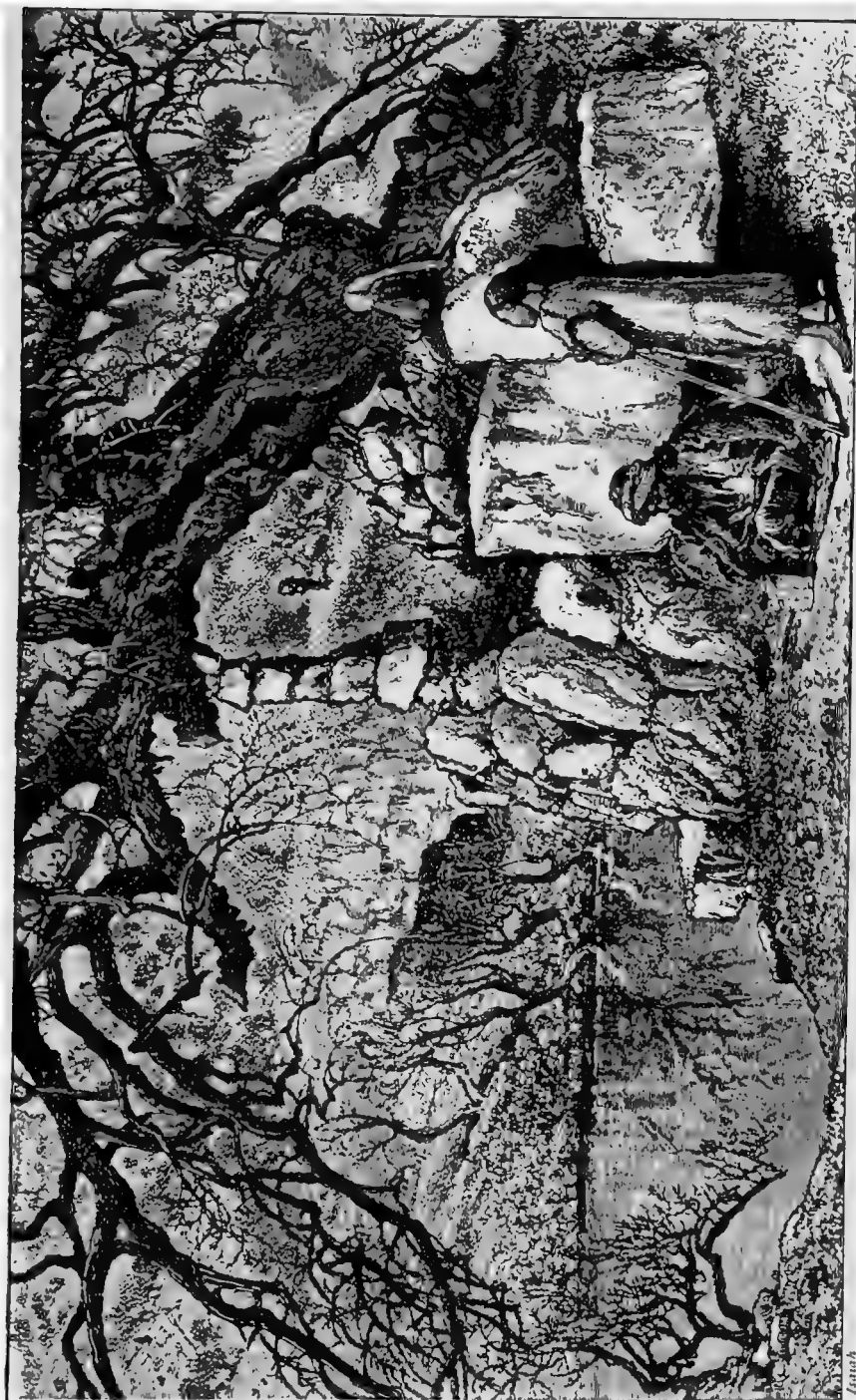
(734-723 B. C.)

5 **AND** JHVH spoke yet further to me, saying:
 6 Forasmuch as this people have rejected the waters of Shiloah 30
 And despond^β * * * * * [which flow softly,²⁸
 7 Therefore behold, upon them, the Lord brings up the waters of
 The River, the mighty and great,^γ

7, 20 ^a with the king of Assyria

8, 6^b ^β because of Rezin and ben-Remaliah

7 ^γ the king of Assyria and all his glory



To face p. 12

POOL OF SILOAM

(See p. 143, l. 21, p. 212, No. 1)

Janah

8 And it shall rise above all its channels, and overflow all its banks,
 8 And shall sweep onward into Judah, shall flow over it, and
 pass over it, reaching even to the neck.

* * * * *

* * * * * [th^ce land.²⁹ 5

And +JHVH's+ outspread wings shall cover the full breadth of
 «For» With us is God.³⁰ [of the earth!

9 «Know», ye peoples, and . . . ; and give ear, all ye far lands
 Gird yourselves, yet ye shall be terror-stricken; gird yourselves,
 yet ye shall be terror-stricken! 10

10 Devise a plan, but it shall come to nought; decree a resolve,
 For With us is God.³⁰ [but it shall not stand;

11 For thus JHVH said to me, mastering me with +His+³¹ hand,
 warning me not to follow the custom of this people:

12 Call ye not conspiracy all that this people calls conspiracy,³² 15

And that which they fear, fear not ye, neither count it worthy

13 JHVH Sabaoth, Him count ye holy, [of dread.

Let Him be your fear, and let Him be your dread.

14 He shall be^a a stone to strike against,³³

A rock of stumbling to both Houses of Israel, 20

A trap and a snare to the inhabitants of Jerusalem.

15 Many shall stumble thereover, and shall fall and be broken,
 and be snared and be taken.

6. Epilogue to Recent Prophetic Revelations.

(701^b B. C.)

25

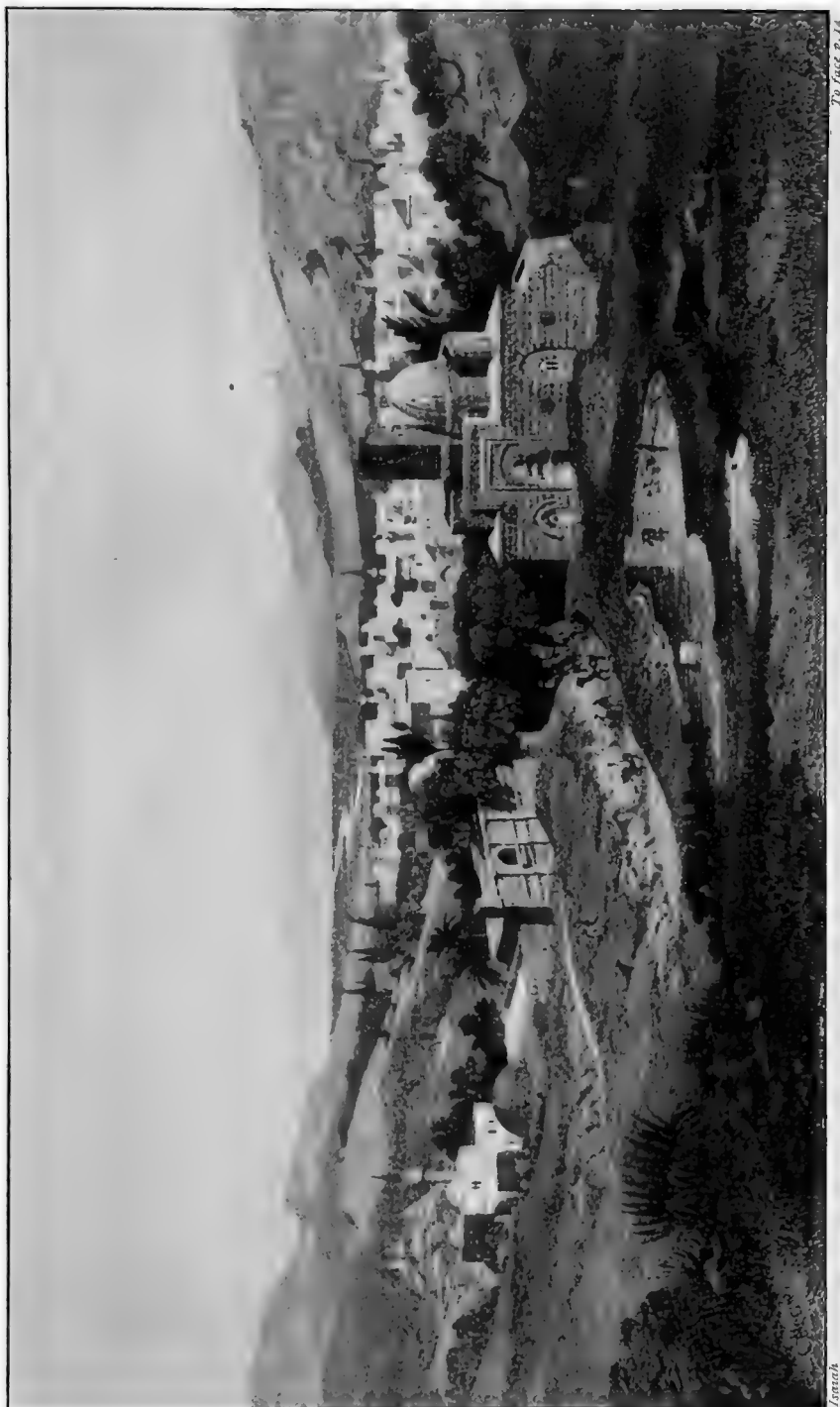
16 + I WILL+ bind up the admonition, +and+ seal the instruction

17 I among my disciples;³⁴ and I will wait for JHVH, who hides
 His face from the House of Jacob, and in Him will I hope.

18 Behold, I and the children whom JHVH has given me³⁵ are signs
 and symbols +of what shall be+ in Israel from JHVH Sabaoth who 30
 dwells in Zion.



8, 14 ^aa sanctuary, and



DAMASCUS

(See p. 145, 130, p. 212, No. 2)

Intach

To face p. 14

9 And his name will be Counselor of Wonders,
Mighty Divinity, Father of Spoil, Prince of Peace;⁴⁴
7 Increased will be dominion, and to peace will there be no end
Upon the throne of David, and throughout his kingdom,
To establish and to support it by justice and by righteousness 5
From henceforth and for ever. The zeal of JHVH^a will perform
this.



PROPHECY 6.

Gate of Three Kingdoms



1. Downfall of Syria and Israel.¹

(Before 734 B. C.; edited late)

Oracle on Damascus.

17, 1 **L**O! +the day is at hand when+ Damascus ceases to be a city,
2 and becomes a ruin. Forsaken shall be the cities thereof
-for ever-, given up to flocks, which shall lie down there, none 15
3 making them afraid. Ephraim shall lose her fortresses, and Damas-
cus her sovereignty; and the remnant of Aram—like the glory of
the Israelites² shall they be, says JHVH Sabaoth.

4 In that day shall the glory of Jacob² grow dim,
And the fatness of his flesh become lean. 20
5 It shall be as when a harvestman gathers standing wheat,
And his arms reap the ears; [Rephaim;³
Yea, it shall be as when he gathers ears in the Vale of
6 And gleanings thereof shall be left, as at the beating of an
Two or three berries on the uppermost branch, [olive-tree, 25
Four or five on the boughs of the fruit-tree,
Says JHVH Sabaoth.⁶





"OAK OF ABRAHAM" NEAR HEBRON

(See p. 147, l. 19; p. 212, No. 3)



TYPE

(See p. 148, L. 32; p. 212, No. 4)

23,4 Be ashamed, Phœnicia, for the sea^a says: I have not tra-
vailed nor brought forth,
I have not reared youths, +nor+ brought up virgins.^b

6 Pass ye over to Tarshish;² wail, ye inhabitants of the coast!

7 Fares it thus with +Tyre+ your joyous one, whose origin is 5
of ancient days?

Whose feet were wont to carry her afar off to sojourn?³

8 Who has purposed this against Tyre, that crowned queen,⁴

Whose merchants were princes, o the most honored of the
earth? 10

9 JHVH Sabaoth has purposed it, to profane +all+ majesty □

To bring into contempt ^{the} [all splendor], +yea+, all the most
honored of the earth.

10 Pass through thy land, like the Nile; O people of Tarshish,
there are no more⁵ . . . 15

11 His hand He stretched out over the sea, He made kingdoms
tremble;

JHVH Sabaoth gave charge to destroy the fortresses of Canaan.⁶

¹² Exult no more, thou violated virgin, Phœnicia, [rest.⁷

Arise, pass over to Chittim, +but+ there, too, thou shalt have no 20

13 Behold the land of Chaldea;⁸ they have appointed +Tyre+
for desert-beasts;

They have set up their siege-towers; they have razed the
They have made it a ruin. [palaces thereof;

14 Wail, ye ships of Tarshish, your fortress is destroyed. 25

Post-Exilic Appendix.

15 **I**N that day Tyre will pass into oblivion for seventy years, during the reign of one line of kings;⁹ at the end of seventy years Tyre will fare like the Harlot in the song:

16 Take thy lute, and go about the city, 30
 Harlot, forgotten +now by men+!
 Play thou with skill, sing many a ditty,
 To win remembrance +then+.

23,4 ^athe fortress of the sea

5 ⁸ When the Egyptians receive the tidings, they will be sore pained at the tidings concerning Tyre. 12 ⁷ He said

13 ^o this is the people; it was not Assyria +which destroyed Tyre+

23,17 For at the end of seventy years JHVH will take notice of Tyre,
so that she will return to her hire, and play the harlot with all
18 kingdoms of the world on the face of the earth. But her gains
and her hire will be dedicated to JHVH; they will not be stored
up nor hoarded, but to those who dwell in the presence of JHVH 5
will her gains belong, to provide abundant food and stately apparel.



PROPHECY 10.

State of the Philistines.

(720 B. C.)

14, 28 **I**N the year king Ahaz died came this <word>:¹ 10

29 Rejoice not in all thy borders, Philistia,²
That the rod which smote thee is broken!
For out of the serpent's root will issue a basilisk,
And a flying dragon will be its fruit.³

30 The poor will feed <on my meadows>, 15
And the needy will lie down securely;
But thy <seed> will I kill with famine,
And thy remnant will <I> slay.

31 Howl, O gate! Cry, O city!
Faint in all thy borders, Philistia! 20
For out of the North comes the smoke <of the foe>,
And no straggler is found in his levies.

32 And what will <the king of my people> answer
<If messengers of a nation <should speak to him>?>
That JHVH has founded Zion, 25
And there the afflicted of His people find refuge.



12, 3.4 Ye will draw water with joy from the founts of deliverance, and will say in that day :

Thank ye JHVH, call upon His Name,
 Make known among the peoples His deeds,
 Declare that His Name is exalted. 5
 5 Strike the harp to JHVH, for He has wrought in majesty,
 Let this be known through the whole earth !
 6 Give a resounding cry, O Zion,
 For great in the midst of thee is the Holy One of Israel.



PROPHECY 12.

10

Captivity of Egypt and Ethiopia.¹

(Not before 711 B. C.)

20, 1 **I**N the year that +The+ Tartan came to Ashdod, sent by Sargon,
 3 king of Assyria, and assaulted Ashdod, and took it,^a JHVH said:
 Just as my Servant Isaiah has gone naked and barefoot three 15
 4 years² as a sign and a warning to Egypt and Ethiopia, so will
 the king of Assyria lead away the captives of Egypt and the
 exiles of Ethiopia; young and old, naked and barefoot and their
 5 bodies exposed.⁶ And those who looked to Ethiopia, and boasted
 6 of Egypt, will be dismayed and disappointed. And the inhabitants 20
 of this coast³ will say in that day · Truly, if such is the plight
 of those to whom we looked, +and+ to whom we fled for help to
 obtain safety from the king of Assyria, how can we ourselves +hope
 to+ escape?



20, 2 ^aAt that time spoke JHVH through Isaiah ben-Amoz, saying: Go, and loose
 the sackcloth from off thy loins, and take thy shoe from off thy foot. And
 he did so, going naked and barefoot.

*

4 ⁶ the shame of Egypt

28, 28 Do we ever crush bread-corn to pieces?
 Nay, the threshing goes not on for ever,
 But when +over it+ cart-wheels are driven,
 Or <sledges>, our care is never to crush it.

29 This also from JHVH^a proceeds :
 Wonderful counsel, great wisdom has He.

5

4. *Strange Fate of Ariel.*

(703 B. C.)

29, 1 **W**OE! <Ariel, Ariel>,¹² city against which David encamped!
 Add year to year; let <Ariel> feasts +again+ run their 10
 * * * * * [course;]¹³
 * * * * *

2 Then will I distress <Ariel>, so that there will be moaning and
 And it will become to me a true <Ariel>:¹⁴ [bemoaning,

3 I will encamp like <David> against thee,¹⁵ [thee, 15

And close thee in with intrenchments, and set up forts against

4 Then being humbled, thou wilt speak from the ground,
 And from the dust will thy speech come submissively.¹⁶

5 Then will the horde of thine enemies become as fine dust,
 and the horde of the tyrants like flitting chaff.¹⁶ 20

6 And then—suddenly, full suddenly, +Ariel+ will receive punish-
 ment from JHVH Sabaoth,
 With thunder, and with earthquake, and a great noise, with
 whirlwind, and tempest, and flame of devouring fire.

7 Like a dream, a vision of the night, will it be with the hordes 25
 of all the nations that fight against <Ariel> and all . . . and its
 8 strongholds, and of those who distress it. Yea, as when a hungry
 man dreams he is eating, but awakes with his appetite keen; or
 when a thirsty man dreams he is drinking, but awakes faint from
 his unquenched thirst; so will it be with the hordes of all the 30
 nations that fight against Mount Zion.



28, 29 ^aSabaoth

*

29, 4 ¹⁶ and thy voice shall be like that of a ghost from the ground, and from the
 dust thy speech shall chirp

8. *Israel's Approaching Regeneration. Against Doubters.*¹⁹

(Post-Exilic)

29, 16 **P**ERVERSE that ye are! Is the potter no better than clay?
 Shall the thing made say of its maker: He has not made me
 aright? A thing fashioned say of its fashioner: He has no under- 5
 17 standing? Surely, yet a very little while,

And Lebanon will be turned into fruitful gardens,
 And fruitful gardens be accounted a forest.²⁰
 18 In that day +even+ the deaf will hear the words of a book,
 And out of gloom and darkness the eyes of the blind will 10
 19 The humble will win fresh joy in JHVH, [see;
 And the poorest exult in Israel's Holy One; [no more,
 20 For tyrants will have +then+ disappeared, the scorner will be
 And all who were zealous for iniquity will have been cut off,
 21 Who made men appear sinners by words, and laid snares for 15
 the umpire in the gate,
 And turned away the just by a pretext.²¹
 22 Thus, therefore, says JHVH, the God of the House of Jacob,
 who freed Abraham:²²
 Jacob will not thenceforth be shamed, nor will his face thence- 20
 forth turn pale;
 23 For when he^a sees the work of my hands²³ in the midst of
 him, they shall count my Name holy,
 They will count the Holy One of Jacob holy, and hold in
 dread the God of Israel, 25
 24 Those who erred in spirit will attain discernment, and the
 murmurers receive instruction.

9. *The Egyptian Alliance.*²⁴

Second Fragment (703 B. C.).

30, 1 **W**OE to the unruly sons! says JHVH, 30
 Carrying out a purpose which is not mine,
 And concluding a treaty contrary to my spirit,
 Thus adding sin to sin; [counsel,
 2 Who set forth on the way to Egypt, without asking my

31 so will JHVH Sabaoth come down to fight against Mount Zion and against the hill thereof.

5 Like fluttering birds, so will JHVH Sabaoth shelter Jerusalem,
Sheltering and delivering, sparing and rescuing +her+.

6 Return ye to Him, against whom they went deep in trans- 5
7 gression, ye Sons of Israel. For in that day they will reject every
one his idols of silver and his idols of gold, which <their> own
<guilty> hands have made <for them>.

* * * * *

8 Assur will fall by the sword of no mortal, 10

The sword of no earth-born man will devour him:

He will betake himself to flight from the sword, and his young warriors will be put to task-work;

9 His rock will pass by through terror, and his captains flee
affrighted from the <refuge>; 15

Says JHVH, who has a fire in Zion and a furnace in Jerusalem.⁴⁰

APPENDIX I.

16. Messianic Age Described.⁴¹

(Post-Exilic)

32,1 BEHOLD, a king will reign righteously,
And princes rule justly.

² Each of them will be like a hiding-place from the wind,

+Like+ a covert from the rain-storm * *,

Like water-courses in a parched land,

Like the shadow of a high rock in a thirsty land. 25

3 The eyes of those who see will not be closed,

The ears of those who hear will hearken;

4 The mind of the rash will judge correctly,

The tongue of stammerers will hasten to speak distinctly.

5 No more will the fool be called noble, 30

Nor the knave any more be named gentle.⁴²

6 For the fool speaks folly,

And his heart <meditates> wickedness,

Practicing impiety,

And uttering error concerning JHVH, 35

Leaving the hungry unsatisfied,

And unto the thirsty refusing drink.

33,²⁰ "Thine eyes will see Jerusalem
As an easeful mansion, a tent never removed,
Whose pegs are never drawn out,
And whereof no cord ever breaks;

21 There have we the river of JHVH 5
 In place of broad +encompassing+ streams;⁵⁶
 Thereon no fleet with oars can sail,
 Nor can stately ships traverse it.

22 JHVH is our Judge!
 JHVH is our Marshal! TO
 JHVH is our King!
 He will deliver us!

23^b Then will spoil in abundance be divided;⁵⁷
 +Even+ the lame will seize on a prey.
 24 Then will no inhabitant say: I am sick;⁵⁸ [forgiven. 15
 +For+ the people who dwell therein have had their iniquity



PROPHECY 14.

A Wily Politician Denounced.

(704-701 B. C. Edited late)

22, 15^b Against Shebna,¹ the Governor of the Palace. 20

15^a **T**HUS says the Lord, JHVH Sabaoth: Go in to this prefect,
16 +and say+: What +right+ hast thou here, and what +kin+ hast
thou here, that thou hast hewed thyself out a sepulchre here?
thou that hewest out thy sepulchre on high, cutting thyself out in
17 the rock a habitation! Behold, JHVH will hurl, will hurl thee, :O 25
18 mighty man, and . . . ; He will roll, will roll thee together, +and
toss thee+ like a ball into a wide-stretching land; thither shalt thou

33, ²⁰ behold Zion, city of our festival assembly!

23^a ^B thy tacklings hang loose; they do not keep firm the stand of their mast,
nor keep the sail spread out

18,3 All ye inhabitants of the world and dwellers on the earth,
 When a signal is raised on the mountains, behold! when a
 horn is sounded, hearken! 4

4 Thus has JHVH said to me: I will hold me still, and look on
 in my place, 5
 +As still+ as the clear heat in sunshine, as the dewy mist in
 the heat of the harvest.
 5 For before the harvest, when the blossom is over, and the
 berry becomes a ripening grape,
 He will lop the branches with pruning-knives, and cut off 10
 and cast away the tendrils.
 6 They will be left together to the ravenous birds of the
 mountains, and to the beasts of the land.
 Thereon the ravenous birds will summer, thereon all the beasts
 of the land will winter. 15

Appendix.

(Post-Exilic)

7 **A**T that time will a gift be brought⁵ to JHVH Sabaoth <from>
 a people tall and of polished skin, from a people dreaded far
 and wide, a nation of sinewy strength and victorious, whose land 20
 rivers cut through, to the place of the Name of JHVH Sabaoth,
 Mount Zion.



PROPHECY 16.

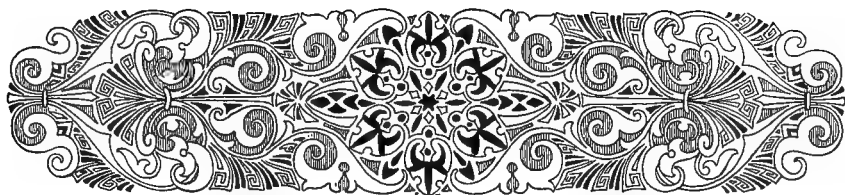
Preaching of Repentance during Sennacherib's Invasion.

Before the Siege of Jerusalem (701 B. C.).

25

1,1 **V**ISION¹ of Isaiah ben-Amoz, which he saw concerning Judah
 and Jerusalem in the days of Uzziah, Jotham, Ahaz, and
 Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth, for JHVH speaks:
 Sons have I reared and set on high, and they have rebelled 30
 against me.



2. Narratives founded on the Acts of Isaiah

INCLUDING PROPHECIES AND SONGS OF DISPUTED ORIGIN

(Post-Deuteronomic)¹



1. Sennacherib and Hezekiah.

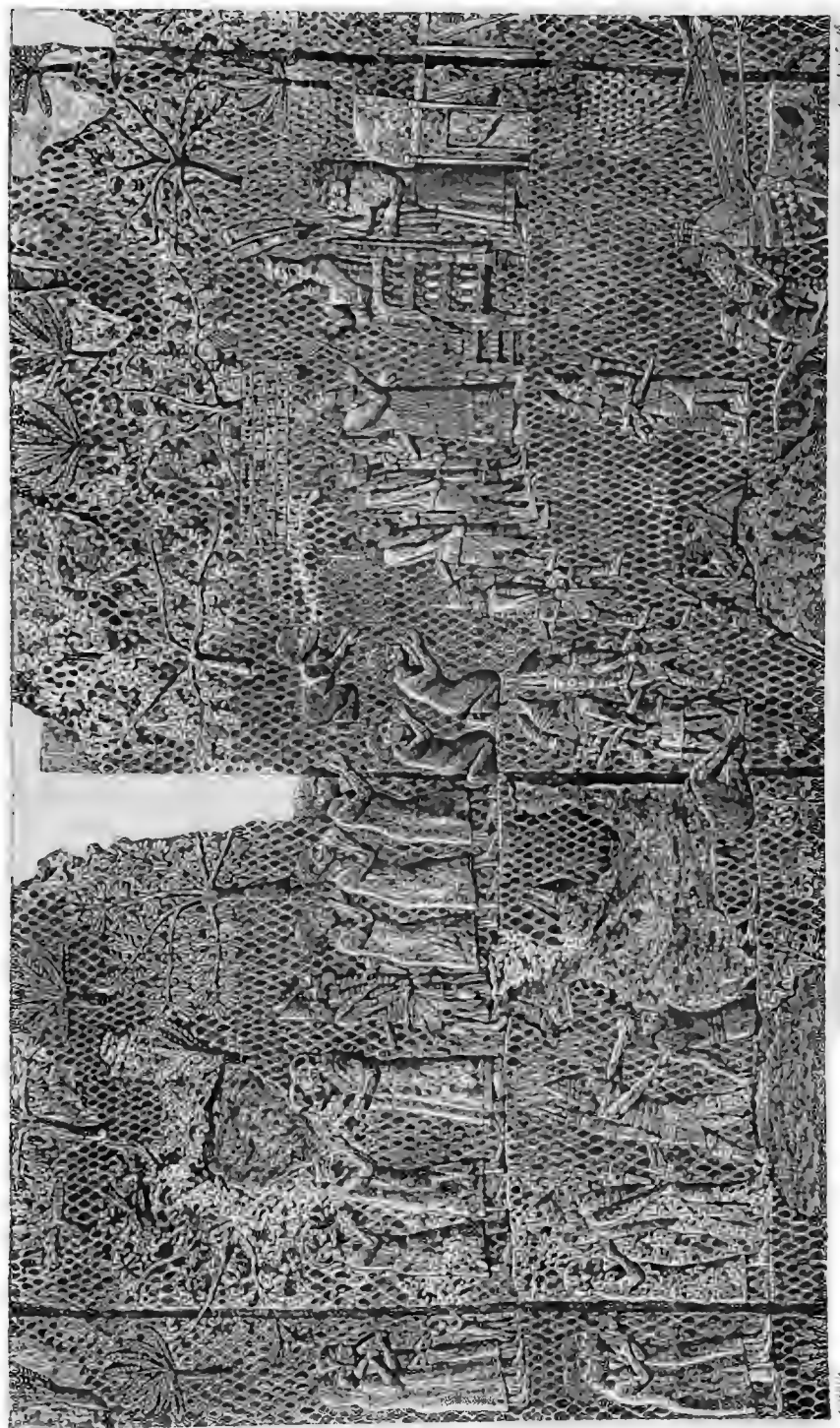
FIRST NARRATIVE.

36, 1 **A**ND it came to pass^a (at that time)² that Sennacherib, king of Assyria, went up against all the fenced cities of Judah, and took them. And the 5 king of Assyria sent the Rab-shakeh from Lachish to Jerusalem to king Hezekiah with a great force; and he took up his position near the conduit of the upper pool, on the highway of the Fuller's Field. And there went out to him Eliakim ben- 10 Hilkiah, who was over the palace, and Shebna, the Secretary,³ and Joah ben-Asaph, the Recorder. And the Rab-shakeh said to them: Say, I pray, to Hezekiah: Thus says the great king, the king of Assyria: What is this confidence which thou dost 15 cherish? «Thinkest thou» that a mere word of the lips is counsel and strength for war? Now in whom dost thou confide that thou 6 rebellest against me? Surely, thou confidest in the staff of that splintered reed, Egypt, which, if a man lean thereon, will run into his hand, and pierce it. Such is Pharaoh, king of Egypt, to all 8 who confide in him.^{4b} And now, lay a wager, I pray, with my 20



36, 1 ^ain the fourteenth year of king Hezekiah

7 ^bAnd if ye say to me: We confide in JHVH, our God, is not that He whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem: Ye shall worship before the altar here?



SENNACHERIB REVIEWING THE BOOTY OF THE CITY OF LACHISH

(See p. 165, l. 51; p. 212, No. 3)

37,¹ When King Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, and went into the house of JHVH.
 2 And he sent Eliakim, the Governor of the palace, and Shebna, the Secretary, and the elders of the priests, covered with sackcloth, to
 3 the prophet Isaiah ben-Amoz. And they said to him: Thus 5 says Hezekiah: This is a day of trouble, and of punishment, and of rejection, for children are come to the birth, and there
 4 is no strength to bring forth. Perhaps JHVH, thy God, will hear the words of the Rab-shakeh, which the king of Assyria, his lord, has sent through him,^a and will punish the words which JHVH, 10 thy God, has heard; therefore utter a prayer for the remnant which is left. •

5 When the servants of King Hezekiah came to Isaiah, Isaiah said to them: Carry this message to your lord: Thus says JHVH: Be not afraid because of the words which thou hast heard.^b 15
 7 Surely, I will strike him with a groundless fright,⁸ that when he hears a +disquieting+ report, he will return to his own land; and I will cause him to fall by the sword in his own land. •

8 Then the Rab-shakeh returned, and found the king of Assyria 9 +still at Lachish>.⁹ And he heard say concerning Tirhakah, king 20 of Ethiopia: He has gone forth to fight against thee; and when
 37 he heard it, he moved camp, and departed. So Sennacherib, 38 king of Assyria, returned, and dwelt at Nineveh. And as he was worshiping in the house of . . ., his god, his sons Adram-melech and Sharezer slew him with the sword. They, however, 25 made their escape into the land of Armenia, and his son Esar-haddon became king in his stead.¹⁰

2. Same Subject.

SECOND NARRATIVE.

9^c **A**ND Sennacherib advanced as far as Libnah,^c and sent 30
 10 messengers to Hezekiah, saying:^d * * * * * . Let not thy God in whom thou trustest deceive thee, so that thou



37,⁴ ^ato insult the living God

6 ^bwith which the minions of the king of Assyria have reviled me

8 ^cbesieging Libnah, for he had heard that he had moved camp from Lachish

10 ^dDeliver this message to Hezekiah, king of Judah

4. Hezekiah's Illness and Recovery.¹⁷

(By the Author of the preceding Second Narrative?)

38, 1 **I**N those days Hezekiah was seized with a mortal sickness. And the prophet Isaiah ben-Amoz came to him, and said to him: Give +thy last+ charge to thy house, for thou wilt die and not 5
 2 recover. Then Hezekiah turned his face to the wall, and prayed to 3 JHVH, and said: Ah, JHVH! bethink Thee now, how I have walked before Thee faithfully, and with undivided heart, and have done what 4 is good in Thine eyes. And Hezekiah wept aloud. And the word 5 of JHVH came to Isaiah: Go, and say to Hezekiah: Thus says JHVH, 10 the God of thy father David: I have heard thy prayer, I have seen thy tears; behold, I will add to thy days fifteen years.¹⁸ 6 And from the grasp of the king of Assyria will I rescue thee 7 and this city, and I will shield this city.¹⁹ ^a And let this be the sign to thee from JHVH, that JHVH will perform this thing which, 15 8 He has promised: Behold, I will cause +the+ shadow to go back as many steps as +the+ sun has gone down on the step-clock of Ahaz.²⁰ ^b So on the step-clock the sun went back +the+ ten steps which it had gone down.

5. Psalm of Thanksgiving.²¹

20

(Certainly post-Exilic)

9 **A** ^cMIKTAM of Hezekiah, king of Judah, when he had been sick, and was recovered from his sickness:

10 I thought, I must go +hence+ in the noontide of my days,
 Within Sheol's gates am I held for the rest of my years. 25
 11 I thought, I shall no more see Jah in the land of the living,
 Not a man shall I behold any more with dwellers in the
 +world+.

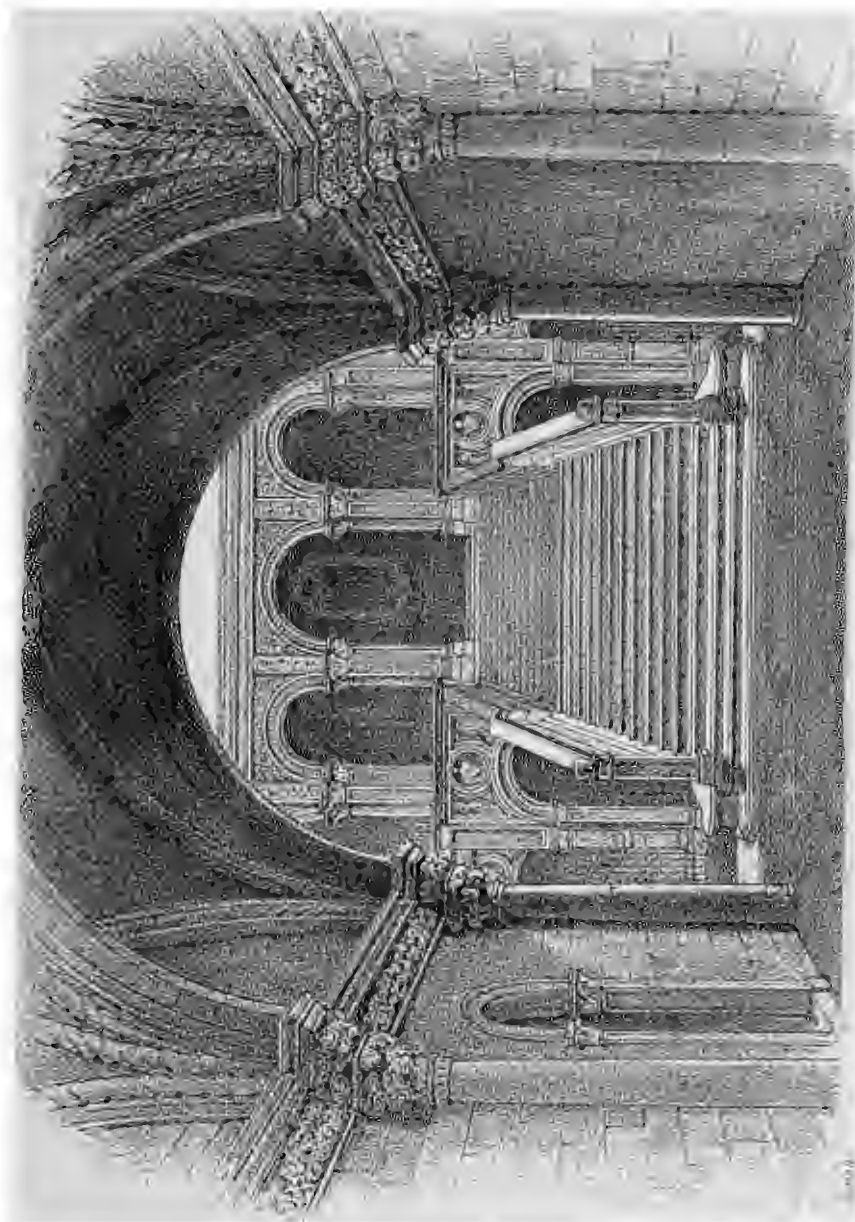
12 My abode is plucked up and uncovered from me like the
 tent of a shepherd; ²² 30



38, 21 ^aAnd Isaiah said: Let them fetch a cake of figs, and press it as a poultice on 22 the boil, that he may recover. And Hezekiah said: What is the sign that I shall go up to JHVH's house?

*

8 ^b ten steps



THE STEPS OF AHAZ

— 1870. 1/10. 1/10. 1/10. 1/10.

The End of the World

6. Embassy of Merodach Baladan.³⁰

(By same author as 2 and 4)

39,¹ **A**T that time the king of Babylon, Merodach Baladan ben-Baladan, sent «chamberlains» and presents to Hezekiah, «for
 2 he had» heard that he had been sick, and had recovered. And 5
 Hezekiah had pleasure at this, and showed them his treasure-house,
 the silver, and the gold, and the spices, and the fine oil, and the
 whole of his armory, and all that was found in his stores; there
 was nothing in his house, and in all his dominion, that Hezekiah
 3 did not show them. Then came the prophet Isaiah to King 10
 Hezekiah, and said to him: What have these men said, and
 whence come they to thee? And Hezekiah said: From a far
 4 country are they come to me, from Babylon. And he said: What
 have they seen in thy house? And Hezekiah said: All that is in
 my house they have seen; there is nothing in my stores which 15
 5 I did not show them. Then Isaiah said to Hezekiah. Hear the
 6 word of JHVH!^a Behold, the days come when all that is in thy
 house, and that which thy fathers have stored up until this day,
 7 will be carried to Babylon;³¹ nothing will be left, says JHVH. And
 of thy sons who will issue from thee^b some will be taken as 20
 8 chamberlains in the palace of the king of Babylon. And Hezekiah
 said to Isaiah: Good is the word of JHVH which thou hast spoken.
 For peace and stability, he thought, will be «at least» in my days.

39, 6 ^aSabaoth7 ^bwhom thou wilt beget



3. Appendices to the Genuine Isaiah

WHEREOF EACH NOW CONTAINS AN ISAIANIC FRAGMENT



PROPHECY I.

Fall of Moab.¹

(1722¹ or 1589¹ B. C.; Isaiah's portion 711 B. C.; the whole edited late)



Oracle on Moab.

15, 1



WAIL YE,⁺ because in the night Ar-Moab was 5
stormed, destroyed!

Because in the night Kir-Moab was stormed, de-
stroyed!²

2

«Dibon's people go up» to the sanctuaries to weep,³

On Nebo and on Medeba Moab wails,

10

On all heads baldness, every beard shorn.

3

In Moab's streets they gird themselves with sack-
cloth, on her roofs is lamentation,

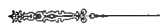
In her market-places all Moab wails, weeping bitterly. [heard.

4 Heshbon and Elealeh cry out, even as far as Jahaz the sound is 15

Therefore the +very+ doins of Moab complain, her inmost soul
quails.⁴

5 My heart cries out for Moab,⁵ * * *

Whose fugitives * * * * as far as Zoar;⁶



15, 5 "to" the third Eglath

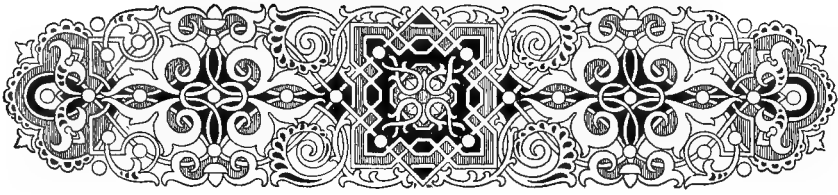


Isaiah

To face p. 56

STONE OF MESHA

(See p. 168, l. 20; p. 169, l. 3; p. 213, N. 7)



4. Prophecies on the Fall of Babylon

BY UNKNOWN WRITERS AT THE CLOSE OF THE EXILE



PROPHECY I.

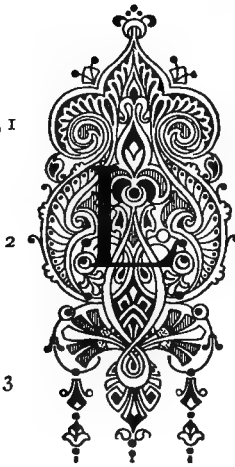
The Exile's Vision.¹

(B. C. 550-545)



21, 1

Oracle on "Chaldea".



LIKE the rush of storms in the Southland 5
 It comes from the desert, from a terrible land.²
 To me is announced a direful vision: [devastates;
 The robber +still+ robs, and the devastator +still+
 Go up, O Elam! Besiege, O Media!
 All sighing +of captives+ I will hush for ever. 10
 Therefore are my loins full of anguish;
 Pangs have seized me like +the pangs of+ a woman
in travail;
 I writhe, so that I cannot hear; I am troubled, so that I cannot
 4 My mind is bewildered; a horrible dread has dismayed me; [see. 15
 Eventide that I long for is turned for me into trembling.
 5 They prepare the table; they spread the carpets;³
 Arise, ye princes, make the shield ready with oil!³

6 For thus has the Lord said to me:
 Go, station a watcher; what he sees he shall announce. 20



21, 1 ^a the wilderness of the sea

5 ^b they eat, they drink

- 21, 7 And when he sees a troop of riders, horsemen in double rank,
 A train of asses, a train of camels,⁴
 He shall hearken with the utmost heed.
- 8 Then he cried <in my audience>: Upon the watch-tower, O Lord,
 Do I stand continually by day, 5
 And I remain at my post through all the nights.— [rank;
 9 And behold, just then came a troop of horsemen in double
 So he began, and said: Fallen, fallen is Babylon!
 All the images of her gods have come shattered to the ground.
- 10 O my 'people', threshed out and downtrodden!⁵ 10
 What I have heard from JHVH Sabaoth, the God of Israel,
 have I announced to you.



PROPHECY 2.

Fall of Babylon,

With an Ode of Triumph. (B. C. 550-545).

15

- 13, 1 Oracle on Babylon which Isaiah ben-Amoz saw.¹
- 2 UPON a treeless mountain raise ye a signal, lift up the
 voice to them,
 Wave the hand, that they may enter the gates of the princes.
- 3 I have given a charge <[concerning my wrath]> to my conse- 20
 crated ones,
 I have also summoned my heroes[], my proudly triumphant
 ones.
- 4 Hark, a tumult in the mountains, as of a great multitude!
 Hark, an uproar of kingdoms, of nations gathered together! 25
 It is JHVH Sabaoth mustering the warlike host.
- 5 They come from a far country, from the end of the heaven,
 JHVH and the instruments of His indignation, to destroy the
 whole earth.
- 6 Wail! The day of JHVH is near, as destruction from Shaddai² 30
 will it come!
- 7 Therefore will all hands hang down, * * * * ,
 8 And every heart of mortals will quiver, | and dismayed will be
 * * * * ;

13, 20 It will be uninhabited for ever, and tenantless age after age;⁴
 No roving herdsman will pitch tent there, nor shepherds let
 +their flocks+ lie down there.

21 Wild cats will lie down there, * * * * *
 Their houses will be full of jackals, * * * * * 5
 Ostriches will dwell there, satyrs will dance there,

22 Hyenas will howl to each other in +its+ towers, and wolves in
 the voluptuous palaces:

Its time is nearly come, and its days will not be prolonged.

14, 1 For JHVH will have compassion upon Jacob, and will yet again 10
 choose Israel, and settle them upon their own land, and the
 sojourners will join themselves to them, and attach themselves to
 2 the House of Jacob.⁵ The peoples will take them, and bring them
 to their place, and those of the House of Israel will take them
 in possession on JHVH's land, as bondmen and bondmaids, and they 15
 will become the captors of their captors, and will subdue their
 3 taskmasters. And then, JHVH having given thee rest from thy
 travail, and from thy disquiet, and from the hard service which men
 4 laid upon thee, thou wilt recite this strain of derision upon the
 king of Babylon, and wilt say: 20

How still is the despot become, || how still is the <raging>!
 5 Broken has JHVH the staff of the wicked, || the rod of the
 tyrants,
 6 Which smote peoples in passion || with stroke unremitting,
 Which trampled the nations in anger, || unchecked was his 25
 trampling!
 7 Still and at rest, the whole earth; || into shoutings of triumph
 break they;
 8 At thy fate the pine-trees rejoice || +and+ Lebanon's cedars,
 +saying+: 30
 No woodman comes up against us || since thou art laid low.

9 Sheol beneath is startled because of thee, || expecting +soon+
 thine arrival;⁶
 For thee the shades it arouses, || all the bell-wethers of man-
 kind; 35

It makes arise from their thrones || all the kings of the
 10 They all address thee * * * , || and say to thee: [nations.
 Thou, too, art made strengthless as we are— || to us hast
 thou been leveled!

2. The creature first humbled and then encouraged

by true thoughts of JHVH.

40,⁶ **H**ARK! +A voice+ says: Proclaim! and +I say+: What shall I proclaim?

All flesh is grass, and all the +strength+ thereof like the flowers
of the field;

7 The grass withers, the flowers fade, because the breath of
JHVH has blown thereon.^a

8 The grass withers, the flowers fade, but the word of our God
stands for ever. 10

12 Who has measured the waters with the hollow of his hand,
and meted out heaven with a span,
And comprehended the dust of the earth in one third +of an
ephah+,
And weighed^d mountains with scales, and hills with a balance? 15

13 Who has meted out the mind⁵ of JHVH, and +who+, as His
counselor, gives Him knowledge?

14 With whom has He taken counsel, that He might obtain
insight,
And be taught as to the path of right,⁸ and be shown the 20
way of understanding?

15 Behold, the nations are like a drop on a bucket,⁶ and as fine
dust on a balance are they reckoned;

Behold, He lifts up +the+ islands⁷ like a mote;

16 And Lebanon is not sufficient for fuel, nor its beasts enough 25
for burnt-offerings.



17 All nations are as nothing before Him; they are reckoned by
Him as vacancy and chaos.

18 To whom then will ye liken God, and what sort of likeness
place beside Him? 30

19 An image! a craftsman has cast it, and a goldsmith over-
lays it with gold;⁷



40, 7^b ^asurely, the people is grass

14^b ⁸and teach Him knowledge

19 ⁷and chains of silver a goldsmith * *

- 41, 10 Fear not, for I am with thee; cast no look of terror, for I
am thy God.
I strengthen thee; yea, I help thee; yea, I uphold thee with
my triumphant right hand.
[confounded, 5
- 11 Behold, all who were enraged at thee will be ashamed and
The men who contended with thee will become nought, and
perish;
- 12 Thou wilt seek them, and not find them, the men who strove
with thee; 10
They will become nought and mere vacancy, the men who
warred with thee.
- 13 For I, JHVH, thy God, hold fast thy right hand,
I who say to thee: Fear not, I help thee.
- 14 Fear not, thou worm Jacob, ye «puny worms» of Israel; 15
I help thee, such is JHVH's oracle, and «I am» thy redeemer,^a
O Israel.
- 15 Behold, I make of thee a new threshing-sledge,^a furnished
with teeth;
Thou shalt thresh mountains, and crush them, and shalt treat 20
hills like chaff.¹⁶
- 16 Thou shalt winnow them, and the wind shall carry them away,
and the tempest shall scatter them;
But thou wilt exult in JHVH, and of Israel's Holy One wilt
thou make thy boast. 25



- 17 'The poor who seek water, while there is none, whose tongue
is parched with thirst,
I, JHVH, will answer; I, the God of Israel, will not forsake.
- 18 On bare hills I will open rivers, and fountains in the midst of
valleys. 30
I will make the wilderness a brimming lake, and dry land
channels of water.
- 19 I will set in the wilderness the cedar, the acacia, the myrtle,
and the olive-tree,



42, 11 Let the wilderness and the 'desert rejoice',
 The villages which Kedar inhabits;
 Let Sela's inhabitants exult,
 From the top of 'their' mountains let them shout again;^a

13 JHVH goes forth like a hero,
 Like a warrior He stirs up 'His' rage,
 He gives a cry, a piercing battle-cry,
 Upon His foes He proves Himself a hero.

5

14 I have been long time silent,²⁹ I have been still, and restrained
 myself; 10
 'Now' like a woman in travail will I groan, I will both pant
 and gasp.

15 I will lay waste mountains and hills, and all their herbage
 will I dry up;
 I will turn rivers into islands, and pools will I dry up; 15

16 And I will lead the blind on the way;⁸ in paths which they
 know not will I guide them;
 I will turn darkness into light before them, and rugged ground
 into level.

17 These are the promises which I will not omit to fulfil. They 20
 will 'then surely' draw backward; they will be 'clothed with' shame,
 who trust in graven images, who say to molten images: Ye are our
 gods.



18 Ye deaf, hear; and ye blind, look up, that ye may see.³⁰

19 Who is blind? but 'the Servants of JHVH', and deaf as 'their
 rulers'.⁸ 25

20 Much hast thou seen, without observing it; 'thou' whose ears
 were open, yet didst 'thou' not hear!

21 JHVH was pleased, for His righteousness' sake to make 'His'
 instruction great and glorious,³¹



42, 12 ^aLet them render glory to JHVH,
 And declare His praise in the 'far-off' lands.

16^a ⁸ which they know not

19 ⁷⁰ as the Servant of JHVH

*

^aas my messenger whom I send ^o

42, 22 Yet it is +still+ a people spoiled and plundered, [houses;
 They are all snared in dungeons,³² and hid in prison-
 They are become a spoil, and there is no rescuer; a plunder,
 and there is none who says: Restore.

23 Who among you will give ear to this, will attend, and hear 5
 for the time to come?
 24 Who gave up Jacob to plunderers, and Israel to spoilers,^a
 25 And poured out upon him the heat of His anger, and His
 violence like a flame,
 So that it scorched him round about, but he marked it not; 10
 and it burned him, but he laid it not to heart?

43, 1 And now, thus says JHVH, thy Creator, O Jacob, and thy
 Fashioner, O Israel:
 Fear not, I redeem thee; I call thee by name, mine art thou.
 2 When thou passest through waters I will be with thee, and 15
 rivers shall not overflow thee,
 When thou goest through fire thou shalt not be scorched,
 neither shall flame burn thee.
 3 For I, JHVH, am thy God; +I+, Israel's Holy One, thy
 deliverer; 20
 I give Egypt as thy ransom, Ethiopia and Seba for thee,³³
 4 Since thou art precious in mine eyes; thou art honored, and
 I love thee;
 I will give the +far+ countries in thy stead, and peoples for
 thy life. 25

5 ^BFrom lands of the sunrise I bring thy offspring, and from
 lands of the sunset I gather thee;
 6 I say to the North: Give up! and to the South: Withhold not!
 Bring my sons from far, and my daughters from the ends of
 the earth, 30
 7 Every one who is called by my name, and whom for my
 glory I have^v formed and made.



42, 24 ^aWas it not JHVH, He against whom we sinned, and in whose ways they would
 not walk, and to whose instruction they were not obedient?

*

43, 5^a ^BFear not, I am with thee

7 ^vcreated

43, 19 Behold, I accomplish a new thing; already it springs forth.³⁹

Do ye not perceive it?

Yea, I will set a way in the wilderness, +and+ rivers in the
desert;

20 Wild beasts of the field will honor me, the jackals and the 5
ostriches.⁴⁰

8. The Lord pleads with careless Israel.

22 YET not upon me hast thou called,⁴⁰ O Jacob, +nor+ 5
about me hast thou wearied thyself, O Israel;

23 Thou hast not brought me the sheep of thy burnt-offerings, 10
nor honored me with thy sacrifices.

+Truly+, I burdened thee not with offerings, nor wearied thee
with incense,

24 +Yet+ thou boughtest me not sweet cane with money, nor
with the fat of thy sacrifices didst thou satisfy me; 15

Burdens, nothing else, hast thou given me by thy sins, and
weariness by thy iniquities,

25 +Yet+ I myself am He who blots out thy rebellions,^{41B} and
thy sins I remember not.

26 Put me in mind, let us plead together; recount thou, that 20
thou mayest be justified.

27 Thy first father sinned,⁴² and thy mediators⁴³ rebelled against me,

28 <And thy princes profaned my sanctuary>⁴⁴ * * * * *

So I gave up Jacob to the ban, and Israel to contumely.

44, 1 And now hear, O Jacob, my Servant, and Israel whom I 25
have chosen;

2 Thus says JHVH, thy Creator, and He who formed thee from
the womb, who helps thee:

Fear not my Servant, Jacob, and thou, Jeshurun,⁴⁵ whom I
have chosen: 30

3 I will pour water upon the thirsty, and streams upon the dry
ground.

I will pour my spirit⁴⁶ upon thy posterity, and my blessing
upon thy offspring,



43, 20^b ^a For I give waters in the wilderness, streams in the desert, to yield drink to my
21 people, my chosen. The people which I have formed for myself, they will
proclaim my praise. 25 ^B for my own sake

- 44,4 So that they spring up <as grass> amidst <waters>, as willows
by water-courses.
5 One will say: I am JHVH's; and another will (name himself
by the name of Jacob,
And another will mark <on> his hand: JHVH's,⁴⁷ and <receive> 5
the surname> Israel.⁴⁸

9. The sole divinity of the Lord proved by His prophecies.

(With a later insertion on Idolatry)

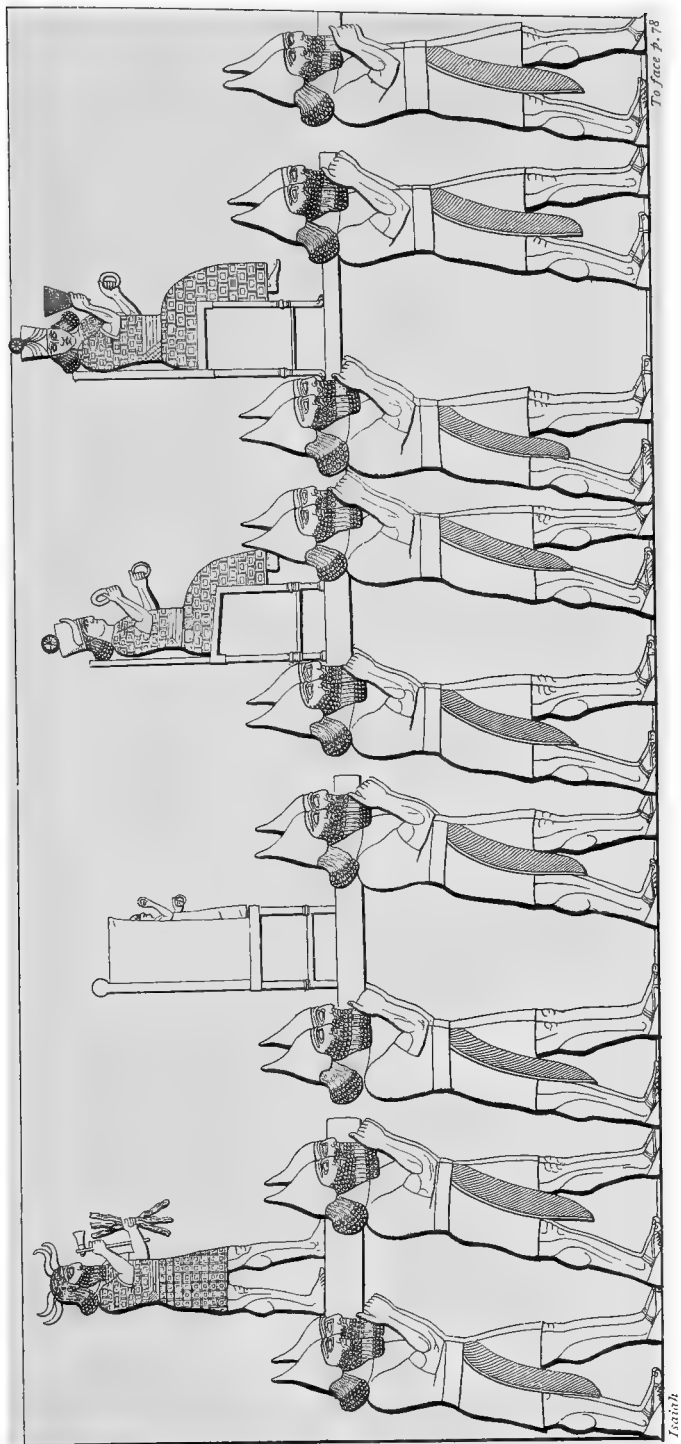
- 6 **T**HUS says JHVH, the King of Israel, yea, his redeemer,
JHVH Sabaoth: - 10
I am the first and the last, and beside me there is no God.
7 And who is like me? <let him stand forth, and> cry; let him
declare it, and set it in order before me!
<Who has announced very long since> the future? and things
that are to come let +the vain gods+ declare <to us>!
8 Shudder not, nor <be disquieted>; have I not long ago
declared* and announced it?
Ye are my witnesses. Is there a God⁸ <or> a Rock <beside me>?
9 Those⁴⁹ who fashion images are all of them +like+ chaos, and
their precious things are unprofitable, 20
Their <own> witnesses neither see nor perceive +anything>—
that they may be put to shame.
10 Who dares fashion a god, and cast an image, to no profit?
11 Behold, all his <charmers> will be put to shame, and <his>
enchanters⁵⁰ <will be confounded>. 25
Let them all assemble, +and+ stand forth; they will all shudder,
and be shamed.
12 The smith prepares it over the burning coals, and with ham-
He prepares it with his strong arm; [mers fashions it,
He becomes hungry also, and has no +more+ strength; he 30
drinks no water, and is faint.
13 The carpenter stretches out a line, [-<with a carving tool>,⁶
He <determines the proportions> with a stilus, he shapes it'
And makes it like the human figure, like the beauty of a man,
to dwell in a house. 35

44, 8 ^a to thee

13 ^r he makes it

⁸ beside me

⁶ with compasses



BABYLONIAN PROCESSION OF IMAGES

(*Ishtar*, c. 45, v. 20)

- 45 Before thee will pass,^a * * * * *
- And to thee will they bow down, to thee will they pray,⁶³
 +Saying+: Only in thee is God, and beside there is none, no
 Godhead at all;
- 15 Truly +with thee+ God hides Himself,⁶³ the God of Israel is 5
 a deliverer!
- 16 Ashamed, yea, confounded are all +who rose up against Him+;
 Together are gone into confusion the +idol+making craftsmen.
- 17 +But+ Israel has received from JHVH an everlasting deliverance;
 Ye shall not be ashamed nor confounded to all eternity. 10
- 18 For thus says JHVH, the Creator of the heavens,—He is the
 +true+ God;
 The Former and Maker of the earth,—He established it,
 Not as a waste did He create it, to be inhabited He formed
 I am JHVH, and there is none else. [it.⁶⁴ 15
- 19 Not in secret⁶⁵ have I spoken, in^e the land of darkness,⁶⁶
 Nor have I said to the posterity of Jacob: Seek that which
 +I+, I, JHVH, promise truly, +and+ announce rightly. [is vain;
- 20 Assemble, and come; draw near together, ye of the nations
 who have escaped! 20
 No knowledge have they who bear about their wooden idols,⁶⁷
 And pray to a god who cannot deliver. [counsel together!
- 21 Announce ye and produce +your idols+; let them also take
 Who has declared this from ancient times, +and+ long ago
 has announced it? 25
- Is it not I, JHVH? and there is no God beside me,
 A God who speaks truth and delivers, there is not beside me.
- 22 Turn to me, and receive deliverance, all ye ends of the earth,
 For I am God, and there is none else.
- 23 By myself have I sworn, [not be recalled, 30
 A true word has gone out of my mouth, a word that shall
 That to me every knee shall bow, every tongue shall swear.
- 24 Only through JHVH has +Jacob+ victories and strength;
 +Together will they perish+, and be put to shame—all those
 who were incensed against him, 35
- 25 +But+ in JHVH will triumph, and +in Him+ make their boast,
 all who spring from Israel.

45, 14 ^aand become thine; after thee will they go, in chains will they pass

19 ^ea place of

49, 13 Ring with shouts of joy, O heavens, and exult, O earth!
 Let the mountains break forth into shouts of joy!
 For JHVH comforts His people,
 And has compassion on His afflicted ones.

15. Consolations for Zion and her Children.

5

14 **B**UT Zion said: JHVH has forsaken me, and my Lord has
 forgotten me!— [sion on the son of her womb?
 15 Can a woman so forget her suckling, as not to have compas-
 Should even these forget, yet I will not forget thee!
 16 Behold, on the palms of +my+ hands have I graven thee; thy 10
 17 walls are continually before me;⁸⁵ <those who will build thee>⁸⁶
 make haste; those who destroyed thee, and laid thee waste, will
 18 go forth from thee. Lift up thine eyes round about, and see;
 they are all assembled, they come to thee. As I live, says JHVH,
 thou wilt clothe thee with them all as with an ornament. And 15
 fasten them on thee, as a bride +her jewels+.
 19 For thy ruined and desolate places, and thy destroyed land
 * * * * *
 For then thou wilt be too narrow for the inhabitants, and
 those who swallowed thee up will be far away. 20
 20 Thou wilt yet hear this cry from the sons of thy bereavement:
 The place is too narrow for me; move away from me that
 I may establish myself.
 21 And thou wilt say in thy heart: Who has borne me these,
 Seeing I am bereaved and unfruitful? yea, these, who has 25
 brought them up?
 Behold, I was left alone; these, how are they indeed mine?⁸⁷
 22 Thus says the Lord JHVH:
 Behold, I lift up my hand towards the nations, and set up
 my banner towards the peoples, 30
 And they shall bring thy sons in +their+ lap, and thy daughters
 shall be carried on +their+ shoulders.
 23 Kings will be thy foster-fathers, and their queens thy nursing-
 mothers;
 With face to the earth will they do thee homage, and lick 35
 the dust of thy feet,
 And thou wilt know that I am JHVH, in whom those who
 hope will not be put to shame.

- 49, 24 "Can the prey be taken from a warrior, or the captives of a
 25 +Yea, verily+, for thus says JHVH: [<tyrant> escape? " 88
 Even the captives of a warrior shall be taken, and the prey
 of a tyrant shall escape;
 With him who contends with thee I will contend, and thy 5
 children will I save.
- 26 I will cause thy oppressors to eat their own flesh; [drunken,
 With their own blood, as with new wine, shall they be
 So that all flesh shall know that I, JHVH, am thy deliverer,
 And that thy redeemer is the Hero of Jacob. 10
- 50, 1 Thus says JHVH: [her away,
 Where is your mother's bill of divorce wherewith I put
 Or which of my creditors is it to whom I have sold you? 89
 Surely, for your iniquities were ye sold, and for your rebel-
 lions was your mother put away. 15
- 2 Wherefore, when I came, was there no one? was there
 no one to answer, when I called?
 Is my hand too short to deliver? or have I no power to
 rescue?
 Surely, with my rebuke I dry up the sea, I make rivers 20
 a desert,
 +So that+ their fish <dry up> for lack of water, and <their
 monsters> on thirsty lands;
- 3 I clothe the heavens in mourning, and sackcloth I make
 their covering; 25
- * * * * *

16. The Servant as Martyr.

- 4 THE Lord JHVH has given me the eloquence of +His+
 disciples, 90
 That I may know how <to revive> the weary one with 30
 words +of comfort+; 91
 +In the morning He wakens mine ear 92 that I may hearken
 as +His+ disciple,
 5 9 And I have not been rebellious; I have not turned back. 93

50, 4 "He wakens in the morning

5 9 the Lord JHVH has opened mine ear

51, 12 I, I am He who comforts <thee>. <Whom darest thou> that
 thou art afraid
 Of frail man who dies, and of a son of the earth-born, who
 is destroyed like grass?
 13 And forgettest JHVH, thy Maker, who has stretched out the 5
 heavens, and spread out firmly the earth?
 And tremblest continually all the day for the fury of the
 [oppressor?
 14 10

 15 seeing that I am JHVH, thy God, who stirs up the sea, that
 16 its waves roar, whose name is JHVH Sabaoth. And I put my
 words in thy mouth, and with the shadow of my hand I covered
 thee, to <stretch out> the heavens, and to found the earth, and to
 say to Zion: Thou art my people.¹⁰³ 15

18. Words of Cheer to Prostrate Zion.

17 **R**OUSE thee! rouse thee! stand up, O Jerusalem,
 Who hast drunken at JHVH's hand the cup of His fury!
 The goblet^a of bewilderment thou hast drunken and drained.^{104 B}
 19 A double <woe> befell thee; who can <fitly> condole with thee? 20
 Storming and destruction, famine and sword; who <can> com-
 fort thee?
 20 Thy sons lie fainting,⁷ as an antelope in a net, [God.
 So full are they of the fury of JHVH, of the rebuke of thy
 21 Therefore hear now this, thou afflicted one, and drunken, but 25
 not with wine,
 22 Thus says < JHVH, < thy God, who befriends the cause of
 His people,
 Behold, I take out of thy hand the cup of bewilderment;
 The goblet^a of my fury—thou shalt not drink it again; 30

51, 17. 22 ^a cup

18 ^B There is not one to guide her of all the sons whom she has borne, and none
 to take hold of her hand of all the sons whom she has brought up.

*

20 ⁷ at all the corners of the streets

51, 23 And I put it into the hand of those who oppressed, and of
 those who afflicted thee,
 Who have said to thee: Bow down, that we may pass over!
 So thou madest thy back the ground, a street for wayfarers.

52, 1 Awake! awake! put on thy strength, O Zion!¹⁰⁵ 5
 Put on thy splendid garments, O Jerusalem, holy city!
 No more shall enter thee the uncircumcised and the unclean.
 2 Shake from thyself the dust, and arise, O captive Jerusalem!
 Loose thyself from the bonds of thy neck, O captive maiden,
 * * * * * [Zion! 10
 * * * * *

3 For thus says JHVH: For nought were ye sold, and not for
 4 money will ye be redeemed. For thus says the Lord, JHVH: To
 Egypt my people went down at the first to sojourn there, and
 5 Assyria oppressed them without cause. And now, what have I 15
 received here, says JHVH, that my people have been taken
 away?¹⁰⁶ Behold, those who waited for me are become a
 byword, says JHVH, and continually, all the day, my Name is
 6 reviled.¹⁰⁷ Therefore in that day will my people know my Name,
 that it is I who promised. 20

[brings good news,¹⁰⁸

7 Behold, hastening over the mountains are the feet of one who
 Of one who announces peace, of the harbinger of good tid-
 ings, of one who announces deliverance.
 Who says to Zion: Thy redeemer is come, thy God is 25
 become king!

8 Hark, thy watchmen! They cry aloud; together they shout
 triumphantly;

For they behold, eye to eye,¹⁰⁹ JHVH returning to Zion!¹¹⁰

9 Break forth into exultation together, ye ruins of Jerusalem! 30
 For JHVH has comforted His people, He has redeemed Jeru-
 salem!

10 His holy arm has JHVH made bare in the sight of all nations,
 And all the ends of the earth shall see the deliverance of our
 * * * * * [God. 35

11 Away! away! go out thence! touch not an unclean thing!
 Go out of the midst of her; purify yourselves, ye who bear
 the vessels of JHVH!¹¹¹

- 53, 6 All we, like sheep, had gone astray,
 We had turned, every one to his own way,
 While JHVH made to light upon him
 The guilt of us all.
- 7 He was treated with rigor,¹²² but he resigned himself, 5
 And opened not his mouth,
 Like a lamb that is led to the slaughter,
 And like a sheep that before her shearers is dumb,^{123 a}
- 8 Through an oppressive doom was he taken away,
 And as for his fate, who thought thereon,¹²⁴ 10
 That he had been cut off out of the land of the living,
 That for my people's rebellion he had been stricken to
 [death?]
- 9 And his grave was appointed with the rebellious,
 And with the wicked his tomb,¹²⁵ 15
 Although he had done no injustice,
 Nor was there deceit in his mouth.
- 10 But it had pleased JHVH to crush and to humiliate him.
 If he were to make himself an offering for guilt,¹²⁶
 He would see a posterity, he would prolong his days, 20
 And the pleasure of JHVH would prosper in his hands.
- 11 * * * * *
 * * * * *
 <He would deliver> from anguish his soul,
 <Would cause him to see light to the full>. 25
 [many,
 With knowledge thereof my Servant o will interpose for
 And take up the load of their iniquities.
- 12 Therefore <shall he receive a possession> among the great,
 And with the strong shall he divide spoil, 30
 Forasmuch as he poured out his life-blood,^β
 And let himself be reckoned with the rebellious,
 While it was he who had borne the sin of many,
 And for the rebellious had interposed.

53, 7 ^aand opened not his mouth

*

12 ^β to death



5. Prophecies

COMPOSED AFTER THE FALL OF BABYLON



PROPHECY I.

Downfall of Egypt.¹

Oracle on Egypt.

19, 1



BEHOLD, JHVH rides upon a swift cloud, and comes
to Egypt,

5

The idols of Egypt shake at His presence,
And the heart of Egypt trembles within her.

2

I will spur Egyptian against Egyptian,

They shall fight, each one against his brother, and

each one against his fellow, 10

City against city, and kingdom against kingdom.²

3

Then will Egypt be drained of the spirit within

And her counsel will I confound; [her,

They will resort to the idols, and to the oracular spirits,

To the ghosts, the wise spirits +of the dead.³

15

4 And I will shut up Egypt in the hand of a hard lord,

A fierce king shall rule over her,—

Says the Lord, JHVH Sabaoth.

5 Then will the water dry up from the sea,⁴

And The River will become parched and dry;

20

6 And +its+ branches become putrid,

And the canals of Egypt become shallow and parched,

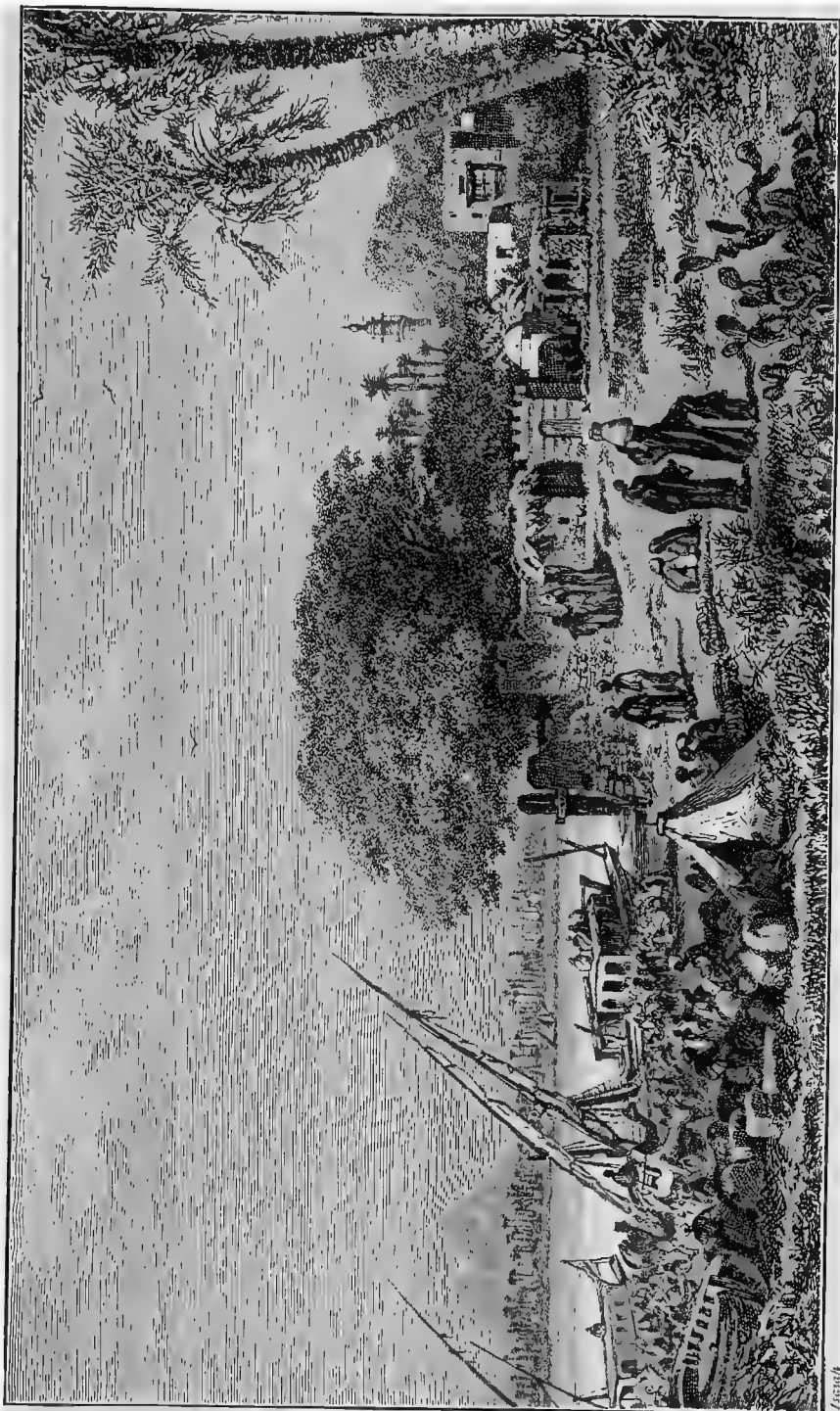
Reed and papyrus will waste away.⁵

19,7 . . . by the brink of the Nile,
And all that is sown by the Nile
Will wither, become dust, and disappear.
8 The fishermen will sigh,
All who cast hooks into the Nile will mourn,
Those who spread nets on the face of the water will languish.
9 Those who dress combed flax^{6a} will be shamed,
10 And those who weave it will be broken-hearted,—
All those who work for hire will be grieved in soul.
11 Utter fools are the princes of Zoan;
Pharaoh's wisest counselors are a witless council!
How can ye say to Pharaoh:
A son of the wise am I, a son of ancient kings!⁷
12 Where are they, thy wise men?
Pray, let them announce to thee, and let them declare
What JHVH Sabaoth has purposed concerning Egypt.
13 Grown foolish are the princes of Zoan, deceived are the
princes of Noph;⁸
Egypt has been led astray by the chieftains of her tribes.
14 JHVH has poured into the midst of them a spirit of error,
So that they have made Egypt stagger in all that she does,
As a drunken man staggers in vomiting;
15 And there will be nothing more for Egypt to do
Which the head with the tail, the palm-branch with the rush,
might effect. 25

APPENDIX.⁹

(1275: B. C.)

16 In that day will Egypt be like women, and will tremble and
shudder, because of the lifting of the hand of JHVH Sabaoth, which
17 He lifts against it. And the land of Judah will become a terror to 30
Egypt; whenever any one makes mention thereof to another, there
will be shuddering, because of the purpose of JHVH Sabaoth,
18 which He forms against Egypt. In that day there will be, in the
land of Egypt, five cities speaking the language of Canaan, and
swearing +fidelity+ to JHVH Sabaoth; one will be named: Ir-ha-heres.¹⁰ 35
19 In that day there will be an altar to JHVH in the midst of the land
20 of Egypt,¹¹ and a pillar to JHVH by its border; and it will be a



MEMPHIS FROM THE VILLAGE OF HELWÂN

(See p. 189, l. 11; p. 213, N. 9)

19 sign and a witness to JHVH Sabaoth in the land of Egypt +so that+,
 when they cry to JHVH because of oppressors, He will send them a
 21 deliverer, and He will contend +for them+, and rescue them. And
 JHVH will make Himself known to Egypt, and the Egyptians will
 know JHVH in that day, and will serve with sacrifice and offering, 5
 22 and will make vows to JHVH, and perform them. And JHVH will
 smite the Egyptians, but so +gently+ that He heals them +again+.
 When they return to JHVH, He will receive their supplications, and
 23 will heal them. In that day there will be a highway from Egypt
 to Assyria: Assyria will come to Egypt, and Egypt to Assyria; 10
 and the Egyptians will serve +JHVH+ together with the Assyrians.
 24 In that day will Israel join itself as the third to Egypt and
 25 Assyria, as a blessing in the midst of the earth, <which> JHVH
 Sabaoth has blessed, saying: Blessed be my people, Egypt, and
 the work of my hands, Assyria, and my inheritance, Israel. 15

PROPHECY 2.

Promises to Proselytes and to Eunuchs.¹

(‘444’ B. C.)

56,¹ **T**HUS says JHVH: Keep the law, practice righteousness;
 For my salvation will soon come, and my righteousness 20
 be soon manifested.

2 Happy the man who practices this, the mortal who holds fast
 thereto,

Keeping the Sabbath, so as not to profane it, and keeping
 his hand from doing any evil. 25

3 Let not the foreigner, who has joined himself to JHVH, say:
 JHVH will surely separate me from His people; and let not the
 4 eunuch say: Behold, I am a dry tree. For thus says JHVH: As
 for the eunuchs who keep my Sabbaths,² and choose that which I
 5 delight in, and lay hold on my covenant, I will give them, in my 30
 house and within my walls, a monument and a memorial³ better
 than sons and daughters; I will give <them> an everlasting memorial
 6 which shall not be cut off. And as for the foreigners who join
 themselves to JHVH to minister to Him, and to love the Name of
 JHVH, to be His servants,—every one who so keeps the Sabbath as 35
 7 not to profane it, and who lays hold on my covenant, I will
 bring to my holy mountain, and gladden in my house of prayer;

57,¹⁶ For I will not contend for ever, nor will I be always wroth,
For the spirit would faint before me, and the souls which I
have made.

17 For this¹ guilt I was wroth ²for a moment³, and ⁴smote⁵ him,
hiding myself ⁶in wrath⁷; and turning aside, he went on in the ⁸5
18 way of his own heart. His ways have I seen, ⁹[says JHVH]¹⁰, and
I will heal him, and ¹¹give him rest¹²; I will requite him ¹³for his
19 trouble¹⁴ with comfort, and to his mourners ¹⁵I make the lips blossom
anew with speech.²⁰ Peace, peace ¹⁶shall there be¹⁷ to the far-off and
20 to the near ¹⁸[].^a But the wicked are like the ¹⁹uptossed²⁰ sea, which ²¹10
cannot rest, and whose waters ²²toss up²³ mire and dirt. No peace,
21 says my God, to the wicked!

PROPHECY 4.

How to Fast Aright.¹

(450-444 B. C.)

15

58,¹ CRY with full throat, refrain not! lift up thy voice like a
horn,
Declare to my people their rebellion, and to the House of
Jacob their sin.
2 Me indeed they consult daily, and to know the ways that I do
would have is their delight,
As a nation that has done righteousness, and has not forsaken
the law of its God!
They ask me concerning ordinances of righteousness,² to
draw nigh to God is their delight. 25
3 Wherefore have we fasted, say they, and Thou seest not?
mortified ourselves, and Thou markest it not?³
Surely, on your fast-day ye pursue <your> business, and all
<money lent on pledge> ye exact.⁴
4 Surely, it is for strife and contention ye fast, and to smite 30
with the fist <the poor>;
Such fasting as yours to-day will not make your voice heard
on high.
5 Can such be the fast that I choose, a day when a man mor-
tifies himself? 35

57, 19 "and I heal him

62 For JHVH is well pleased with thee, and thy land will +again+
be married.

5 For +as+ a young man marries a virgin, +so+ the who builds thee up;³¹ will marry thee,

And with the joy of a bridegroom over a bride thy God will
joy over thee.

6 Over thy walls, O Jerusalem, I have set watchmen;³²
The whole day and the whole night through they are never
Ye who are JHVH's remembrancers, take ye no rest, [silent.

7 And give Him, +too+, no rest, until He establish, 10
And until He make Jerusalem a renown in the earth.

8 By His right hand has JHVH sworn, and by His strong arm:
Surely I will no more give thy wheat to be food for thy foes,
Nor shall strangers drink thy new wine for which thou hast
labored; 15

9 But those who have garnered +the wheat+ shall eat it, and praise JHVH,
And those who have gathered in +the 'new wine in the cluster'+ shall drink it in my holy courts.³³

[people! 20

10 Pass through, pass through the gates! Clear the way for the
Cast up, cast up the highway! Free it from stones!³⁴
Lift up a banner over the peoples! [of the earth.

11 Behold, JHVH has made +redemption+ to be heard to the end

Say ye to the Sons of Zion: Behold, deliverance comes; [Him. 25
Behold, His wage is with Him, and His recompense before
12 Men will call them The Holy People, JHVH's Redeemed Ones;
And thou wilt be called Sought Out, The Unforsaken City.

PROPHECY 8.

Zion's Response.¹

30

61,10 **H**EARTILY will I rejoice in JHVH, my soul shall triumph
in my God,
For He has clothed me with garments of deliverance, in
the mantle of righteousness He has arrayed me;
+I rejoice+ like a bridegroom who orders +his+ coronal,² and 35
like a bride who decks herself with her jewels.

* * * * *

65, 3 their own devices; the people who vex me to my face continually,
 4 who sacrifice in gardens,⁴ and burn incense upon bricks;⁵ who
 tarry in graves,⁶ and lodge in «secret places»; who eat swine's
 5 flesh,⁷ and «in» whose vessels is broth of unclean meats;⁸ who say:
 Keep by thyself, come not too near me, for «else» I «shall sanctify» 5
 thee.⁹ «At» such things there is a smoke in my nostrils, a fire
 6 that burns continually. Behold, it is recorded before me; I will
 7 not keep silence, except I have requited []^a «their» iniquities, and
 the iniquities of «their» fathers together, says JHVH, who burned
 incense upon the mountains, and dishonored me upon the hills;¹⁰ 10
 I will measure out their recompense first, [and will requite it] into
 their bosom.

8 Thus says JHVH: As when new wine is found in the cluster,
 And they say: Destroy it not, for a blessing is in it,¹¹ [whole.
 So will I do for my servants' sake, that I destroy not the 15
 9 And I will bring forth from Jacob a posterity, and from Judah
 possessors of my mountains,
 And my chosen ones shall possess the land, and my servants
 shall dwell therein,
 10 And Sharon shall become a pasture for flocks, and the Valley 20
 of Achor a resting place for herds.^b
 11 But as for you who forsake JHVH, who forget my holy moun-
 tain,¹²
 Who prepare a table for Fortune, and pour out mingled wine
 for Destiny,¹³ 25
 12 I destine you for the sword, to the slaughter shall ye all bow
 down;
 Because when I called, ye did not answer; when I spoke, ye
 did not hear,
 But did that which was evil in mine eyes, and chose that 30
 wherein I had no pleasure.
 13 Therefore thus says the Lord, JHVH:
 Behold, my servants shall eat, but ye shall hunger;
 Behold, my servants shall drink, but ye shall thirst;
 Behold, my servants shall rejoice, but ye shall be abashed; 35
 14 Behold, my servants shall exult for gladness of heart,
 But ye shall cry out for grief of heart, and for breaking of
 spirit shall ye wail.

❧ —
65, 6 ^a into their bosom10 ^b for my people who have inquired of me

- 65, 15 And ye shall leave your name as a +form of+ cursing to my
 chosen ones, +to wit+: And let the Lord JHVH slay thee!
 But <my> servants shall men call by another name.¹⁴
- 16 He who blesses himself in the land will bless himself by the
 God of faithfulness, 5
 And he who swears in the land will swear by the God
 of faithfulness,
 Because the former troubles are forgotten, and because they
 are hidden from mine eyes.
- 17 Behold, I create new heavens and a new earth,¹⁵ [to mind. 10
 The former things shall not be remembered, nor be recalled
- 18 Rather shall <they> rejoice and exult for ever in that which
 I create,
 For behold, I create Jerusalem anew+ as an exultation,
 and her people as a joy, 15
- 19 And I will exult in Jerusalem, and rejoice in my people.
 No more shall there be heard in her the sound of weep-
 ing, nor the sound of a cry;
- 20 No more shall there be an infant of a few days,
 Nor an old man who cannot live out his days: 20
 The youngest shall die a hundred years old,¹⁶ but the sinner
 shall be cut off by the curse.¹⁷
- 21 They shall build houses, and inhabit them; and plant vine-
 yards, and eat their fruit;
- 22 They shall not build, and another inhabit; they shall not 25
 plant, and another eat,
 For like the days of the trees¹⁸ shall be the days of my
 people, and the work of their hands shall my chosen
 ones wear out.
- 23 They shall not labor for nothing, or bring forth +children+ 30
 to see them perish,
 For they are a race blessed by JHVH, and their offspring
 shall remain+ with them.
- 24 Before they call, I will answer; while they yet speak, I will
 hear. 35
- 25 +Then+ shall the wolf and the lamb feed together, and the
 lion eat straw like the ox.¹⁹
 No harm or destruction shall there be in all my holy moun-
 tain,¹⁹ says JHVH.

PROPHECY 11.

*The Temple of the Samaritans;*Their final destruction;¹ (1432¹ B. C.)

- [footstool,
- 66,¹ **T**HUS says JHVH: Heaven is my throne, and Earth my 5
 What house would ye build for me, and what place
 as my habitation?²
- 2 For all this has my hand made, and <mine is> all this, says
 JHVH,
 But upon such a man do I look, upon the afflicted and the 10
 downcast, and him who tremblingly follows my word.²
- 3 He who slaughters an ox, +but also+ slays a man;³ he who
 sacrifices a sheep, +but also+ strangles a dog;
 He who brings an oblation, +but also+ pours out swine's
 blood; he who burns incense, +but also+ blesses an idol: 15
 As these have chosen their own ways, and their soul has
 pleasure in their abominations,
- 4 So will I choose troubles that shall harass them, and the
 things which they dread will I bring on them,
 Because I called, and none answered; I spoke, and they did 20
 not answer,
 But did that which was evil in mine eyes, and chose that
 wherein I had no pleasure.
- 5 Hear the word of JHVH, ye who tremblingly follow His word:
 Your brethren, who hate you, who loathe you for His Name's 25
 sake,⁴ have said: Let JHVH manifest His glory, that we may look
 upon your joy; but they themselves shall be put to shame.
- 17 Those who consecrate and purify themselves for the gardens, the
 one +consecrating+ the other <on the tip of the ear>, who eat
 swine's flesh, and the <swarming creatures>, and mice,⁵ together 30
 18^a shall they come to an end, says JHVH. And as for me, their
 works and their devices * * * *

PROPHECY 12.

The Opposite Fates of Jerusalem and the Hostile Nations.(1432¹ B. C.)

35

- 6 **H**ARK! a roaring from the city; hark! from the Temple
 +it comes+;¹
 Hark! JHVH who renders +their+ deserts to His enemies.

66,7 But she, before she travailed, brought forth a son, [child.²
 Before her throes came to her, she was delivered of a male
 8 Who has heard such a thing? who has seen the like?
 Is the people of a land brought forth in a day?
 Or is a nation begotten at once? [her sons. 5
 For no sooner was Zion in travail than she brought forth
 9 Should I bring to the birth, and not cause to bring forth?
 says JHVH;
 Or should I who cause to bring forth, hold it back? says
 thy God. 10
 10 Rejoice Jerusalem, and exult over her, all ye who love her,
 Be rapturously joyful with her, all ye who mourned over her,³
 11 That ye may suck, and be satisfied, from the breast of her
 consolations,
 That ye may drink deeply, with delight, of the wine of her 15
 glory.

12 For thus says JHVH: Behold, I direct peace to her like a river,
 and the glory of the nations⁴ like an overflowing torrent, that ye
 may suck therefrom. Upon the side will ye be borne,⁵ and upon
 13 the knees will ye be fondled. As one whom his mother comforts, 20
 so will I comfort you, and in Jerusalem⁶ shall ye be comforted.
 14 When ye see it, your heart will be joyful, and your bones will
 spring up like young grass;⁷ and men will perceive the loving-
 kindness of JHVH towards His servants, and His indignation
 15 towards His enemies. For behold, JHVH will come like a fire, 25
 and like a whirlwind will be His chariots, to pay back His wrath
 16 in burning heat, and His rebuke in flames of fire. By fire will
 JHVH hold judgment upon all the earth, and by His sword⁸ upon
 all flesh, and many will be the slain by JHVH.
 18^b For behold, the time approaches when I will gather all 30
 19 nations and tongues, so that they come, and see my glory. I will
 work a sign among them,⁹ and will send those of them who
 escape to^a the far-off countries, which have not heard my Name,
 nor seen my glory. They will show forth my glory among the
 20 nations, so that they bring all your brethren out of all the nations: 35
 as an oblation to JHVH^{10,8} up to my holy mountain, to Jerusalem,



66, 19 ^athe nations, Tarshish, Put, and Lud, Meshech, Rosh, Tubal, and Javan

*
 20 ⁸ upon horses, and in chariots, and in litters, and upon mules, and upon
 dromedaries

34, 14 And wild cats join the hyenas,
And satyr there meets with satyr;⁷
Only there does Lilith repose,⁸
And a place of rest find for herself.

15 There the arrow-snake nestles and lays, 5
 It hatches and broods over its «eggs»;
 Only there do the vultures assemble, «
 «[None is without its fellow]».

16 Search it out^a in the book of JHVH;
Not one of +all+ these is missing.[]⁹ IO
For the mouth of JHVH—it has commanded,
And His breath—it has collected them.

17 He Himself has cast the lot for them,
And His hand has divided it +to them+ with the line;
For ever shall they possess it,
Age after age shall they dwell therein. 15

PROPHECY 14.

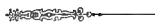
The Golden Age after the Vengeance.

(Same date)

35, 1 THERE will be joy in the wilderness and the desert, 20
And the pasture-land will exult and burst forth;
2 Like the narcissus,^x will it burst into bloom,
And exult, how greatly! and resound with triumph.

The glory of Lebanon is given to it,
The splendor of Carmel and Sharon;
Those will see the glory of JHVH,
The splendor of our God.

3 Strengthen the hands that hang down,
 And the tottering knees make firm;
 4 Say to those whose hearts beat wildly : 30
 Be strong, fear not !



35 ¶ Behold, your God *comes*!

He will *surely* *avenge* His people;
There comes a retribution of God;
He Himself comes to deliver you.

5 Then will the eyes of the blind be opened, 5
And the ears of the deaf unstopped;

6 Then will the lame man leap like a hart,
And the tongue of the dumb give a shout of joy.

For waters break out in the wilderness, 10
And in the pasture-land torrents,

7 And the parched ground becomes a lake,
And the thirsty land brimming fountains.

In the haunt of jackals *and* wild cats,
•Will be• *a* resting-place *for* your flocks and your herds,
The enclosure *of* the ostriches, 15
•Will be filled• with reeds and rushes.

8 There will a *pure*² causeway arise,²
It will be called The Holy Way;
The unclean will not pass over it,
And fools will err elsewhere.² 20

9 No lion will be there,
No violent beast will come up thither,³⁸
But *thereon* the redeemed will walk,

10 And JHVH's freed ones will return.

They will come to Zion with exultation, 25
And with everlasting joy upon their head;
Gladness and joy will overtake *them*,

•Sorrow and sighing will flee away.⁴



35, 8 ^a indeed, it is for *His people* when going on pilgrimage

*

9^b ⁸ such shall not be found there

63 Where are Thy zeal and Thy prowess? +where are+ Thy
 lively sympathy and Thy compassion?
 16 Ah, do not! <Thou restrain Thyself>, for Thou art our father;
 Abraham knows us not, and Israel does not regard us,¹⁰—
 Thou, JHVH, art our father; our Redeemer from of Old is 5
 Thy name.

17 Why causest Thou us, O JHVH, to err from Thy ways, and
 hardenest our hearts that we fear Thee not?¹¹
 Return for Thy servants' sake, <for> the tribes of Thine
 inheritance! 10
 18 But a little while¹² have <we> had possession of Thy holy
 <mountain>; our foes have trodden down Thy sanctuary.
 19 We are become <like> those over whom long time Thou hast
 not ruled, over whom Thou hast claimed no lordship.¹³

64, 1 Oh, that Thou wouldst rend the heavens, +and+ come down, 15
 that before Thee the mountains might shake,
 2 That as a fire of <hay> blazes up, +so+ fire <might flame from
 heaven>,
 To make known Thy Name to Thy foes, so that nations
 might tremble before Thee, 20
 3 When Thou didst terrible things which we hoped not for,¹⁴ a
 and whereof from of old no man had heard!

4 +Yea+, <the ear has not heard>, +and+ the eye has not seen
 <Thy deeds> <and acts of prowess> <which Thou> wilt do for
 <those> who wait for <Thee>. 25
 5 Oh, that Thou mightst meet^b <those who work> righteous-
 ness, <and> who remember <the ways Thou wouldst have>.
 +But+ behold, Thou wast wroth, and we sinned, +wroth+ at
 our breach of faith, and we became guilty.¹⁵
 6 We all became like one who is defiled, and all our 30
 righteous deeds like a woman's unclean garment,
 We all withered like leaves, and, like the wind, our guilt
 <carried> us away;

64, 3 ^athat Thou wouldst come down, that the mountains might shake before Thee

5 ^bhim who exults, and

- 24, 6 Therefore a curse devours the earth,
 And those who dwell thereon suffer for their guilt,
 Therefore earth's inhabitants «cease to be»,
 Few men are left.
- 7 The grapes fail, the vine+~~blossom~~+ fades, 5
 All the glad of heart do sigh.
- 8 The joy of timbrels ceases,
 The uproar of those who are jubilant ends,
 The joy of the lute ceases.
- 9 No more do they drink wine with song, 10
 Mead is bitter to those who drink it.
- 10 Broken down is the City of Chaos,³
 Closed every house so that it cannot be entered.
- 11 In the streets they cry because of +the failure+ of the wine;
 All gladness has <passed away>; 15
 Joy has been banished from the earth.
- 12 In the city is left desolation,
 And the gate is battered to ruins.⁴
- 13 Yea, thus will it be throughout the earth, [trees,
 In the midst of the peoples, as at the shaking of the olive- 20
 As at the gleaning of the grapes, when the vintage is done.⁵
- 14 Those +yonder+ send forth resounding cries,
 Because of JHVH's majesty they shout from the sea:
- 15 Therefore in the far countries give honor to JHVH, [God.⁶
 In the far countries of the sea to the Name of JHVH, Israel's 25
- 16 From the earth's border<s> we have heard songs of praise:
 Glory +is come+ for the righteous!⁷
- But I say: For me, misery; for me, misery; alas for me!
 The robbers rob; yea, robbers rob +a perfect+ robbery. [earth!
- 17 Terror, trap, and snare⁸ are upon thee, O inhabitant of the 30
 18 Whoso flees from the noise of the terror, will fall into the
 trap;
 And whoso escapes from the trap will be taken in the
 snare,
 For lattices from high heavens have opened, 35
 And the earth's foundations tremble.
- 19 The earth breaks, breaks,
 The earth cracks, cracks,
 The earth shakes, shakes.

24, 20 The earth reels, it reels like a drunkard,
And rocks to and fro like a hammock;
Its rebellion lies heavy upon it,
It falls, and will not rise again.

21 In that day it will come to pass [in the height, 5
That JHVH's wrath* will visit the host of the +heavenly+ height
And the kings of the earth on the earth.
22 They will be swept together as prisoners into a pit,
And led down to be confined in a dungeon,
And after many days will they be visited.⁹ 10
23 Then will the moon be confounded, and the sun ashamed,
Because JHVH Sabaoth is become king on Mount Zion and
And before His elders is glory. [in Jerusalem,

25, 6 On this mountain will JHVH Sabaoth make to all peoples
A feast of fat things, a feast of wines on the lees, 15
Of fat things full of marrow, of wines on the lees well strained.¹⁰
7 On this mountain will He annihilate
The veil which veils all peoples,
The covering which covers all nations;
8 "Yea, the Lord JHVH will wipe away tears from all faces, 20
And the reproach of His people will He take away throughout
JHVH has spoken it. [all the earth;¹¹

26, 20 Come, my people, enter into your chambers,
And shut your doors behind you;
Hide thyself for a little moment, 25
Until +His+ indignation be overpast.
21 For behold, JHVH comes out of His place
To visit the iniquity of the earth's inhabitants upon them;
The earth will disclose its bloodshed,
And will no more cover its slain. 30

27, 1 In that day will JHVH punish with His sword, so hard and
great and strong, the Leviathan, the fleeing serpent; and the
12 Leviathan, the coiled serpent; and will slay the sea-monster.¹² And

25, 8 "He will annihilate death for ever

- 26, 3 +The man of steadfast mind Thou keepest in welfare <, for
in Thee is his trust.
- 4 Trust ye in JHVH for ever, for < JHVH is an eternal Rock.
- 5 For He has cast down those who dwelt on high, the lofty city,¹⁸
Abasing it < even to the ground, bringing it even to the dust.* 5
- 6<The feet of the afflicted¹⁹ trample upon it, the steps of the
helpless.
- 7 The path for the righteous is good fortune <; a road for the
righteous Thou levellest.
- 8 Yea, in the path of Thy judgments, O JHVH, have we waited 10
for Thee,²⁰
- Thy Name and Thy praise were the desire of +our+ soul.
- 9 With my soul I desired Thee;^a yea, with my spirit within me
I sought Thee earnestly:
When < Thy judgments come on the earth, the inhabitants of 15
the world learn righteousness.
- 10 If the wicked be treated with clemency, he will not learn
righteousness, +no, not even+ in the land of rectitude;
He goes on doing mischief, and cannot see the majesty of JHVH.
- 11 <Uplifted was Thy hand, +but+ they saw it not; let them see 20
it, and be ashamed!
- Let +Thy+ zeal for <Thy> people, let the fire +appointed+ for
Thine enemies, devour them, | O JHVH!
- 12 Thou wilt establish prosperity for us, for indeed all our work
Thou hast wrought for us. 25
- 13 O JHVH, our God! other lords beside Thee have had dominion
over us;²¹
- Only of Thee <do we make our boast>, Thy Name do we praise.
- 14 The dead will not live +again+, the shades will not rise; to
that end Thou didst punish +them+; 30
Thou didst destroy them, and cause all memory of them to perish.
- 15 Thou hast increased the nation <, Thou hast glorified Thy-
self, Thou hast extended far all the bounds of the land.²²
- 16<In trouble <we> looked for Thee; <we cried out in> <distress>
<when> Thy discipline came on <us>. 35



25, 12 *and thy steep, high walls He casts down, brings low, levels with the ground,
* [even with the dust²³

26, 9 ^a in the night

5. *Another Song.*

(Same date, '332' B. C.)

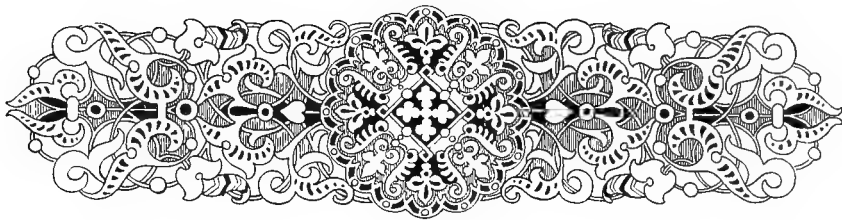
- 25, 9 **A**ND it will be said in that day:
 Behold, +here is+ our God,
 For whom we waited[*]
 That He should deliver us, []
 Let us exult and rejoice in His deliverance. 5
- 10 For the hand of JHVH will rest
 Upon this mountain,
 But Moab will be trodden down in her place,²⁷ 10
 As straw is trodden down in the water of a dunghill.
- 11 And if she spread forth her hands therein,
 As he who swims
 Spreads forth his hands to swim, [hands.
 Her pride will be subdued, together with the +stricks+ of her 15

6. *A third Song.*

(Same date, '332' B. C.)

- 27, 2 **I**T will be said, too, in that day:
 Of the +fair+ vineyard +sing+ +a lay+,²⁸
 3 I, JHVH, hold it close in ward, 20
 Each hour I give it water +clear+,
 Lest any harm +should happen+ there;
 Night and day am I its guard, |
 4 And wrath I never bear.
- Oh, that before me might appear 25
 Briars +and+ the +prickly+ thorn!
 War would I wage against them there,
 Together would I burn them there!
 5 Or let them to my shelter flee,
 And let them there make peace with me <+! 30





Notes on Isaiah



THE BOOK of Isaiah, as we now have it, falls into two parts, cc. 1-39 and 40-66; the former, when provisionally completed (perhaps about B. C. 400), was the only Book of Isaiah then known. CC. 1-39, not to speak at present of 40-66, are not 5 entirely the work of Isaiah. It was a practice of the later editors to ensure the preservation of anonymous prophecies by inserting them in the acknowledged works of well-known prophetic writers (see, for instance, the Books of Jeremiah and Zechariah). Sometimes this may have been done with the idea 10 that there was a special affinity between the earlier and the later writer. We must not, however, allow this bare possibility to prejudice us in our inquiry into the authorship of a prophetic record. The fame of Isaiah as a prophet was so great that it was only natural that he should be chosen as a kind of patron for unclaimed prophetic writings, and the whole conception of prophecy 15 had become so largely modified in the post-Exilic period (see the New Testament *passim*, and ben-Sirach's description of Isaiah in Sir. 48, 24) that a book which was only in part Isaiah's would soon be unhesitatingly referred to his authorship altogether.

The *Genuine Prophecies of Isaiah* were occasioned by three great national 20 crises—the Syro-Israelitish invasion (734), the siege and fall of Samaria (722), and the western campaign of Sennacherib (701). On the first two occasions the prophet foresaw with a striking degree of accuracy what would happen, and though on the third he took too gloomy a view of the immediate fate of Judah (for the state continued to exist under the suzerainty of Assyria), 25 yet he did but anticipate a doom which was irrevocably fixed; nor was he the man to be taken in by a purely external reformation such as Hezekiah may (if there be an historical element in 2 Kings 18, 4) have carried out subsequently to 701. From first to last a severe tone predominates in his prophecies, but the sternest prophecy of all is that in which, as the last of 30 the Assyrian warriors disappear from before Jerusalem, he rebukes the light-hearted populace for its ill-timed, self-deluding gaiety (22, 1-14). Repentance alone could ward off the last and greatest of evils; and of repentance, he says, there is no longer any hope. Had Isaiah forgotten his old Messianic hope (9, 2-7; 11, 1-8)? or is he simply overpowered by the apparent moral 35

failure of his ministry? or shall we be persuaded by the latest critics to give up the Isaianic authorship of the Messianic sections referred to? However we decide, it is difficult to believe that Isaiah lived long after this severe blow to his patriotic heart. The story of his having been put to death by Manasseh is a mere Talmudic legend, the product of an age which sought to be *wise above that which is written*, and to account for Isaiah's having written prophecies which, if really his, could only have been composed in the compulsory retirement of a period of persecution.

Let us now turn to these *non-Isaianic Prophecies*. There are, properly speaking, three collections, the combination of which, with a double Appendix (cc. 34, 35, and 36-39), makes up what we may call the First Book of Isaiah. These collections are (a) cc. 1-12; (b) cc. 13-27; and (c) cc. 28-33. In (a), besides various passages which an editor has written in order to supply the place of illegible passages, and to adapt Isaiah's work to his own time, there is one important little prophecy of late date inserted from another source (2, 2-4). Like the other post-Exilic passages, this fine prophecy is retained here in its *original* place (see note 4 on Prophecy 8) to illustrate the procedure of the post-Exilic editors.—In (b) we have two Exilic prophecies on the fall of Babylon (cc. 13, 2-22; 14, 1-23, and 21, 1-10); also (very possibly) a pre-Exilic oracle, which has been edited, and made as much like a prophecy of Isaiah as possible (15, 1-16, 12), and two pre-Exilic but post-Isaianic pieces on Edom and Kedar respectively (21, 11, 12; 21, 13, 14), which have, like the *Oracle on Moab*, been provided with a fragment of Isaiah's work in an epilogue. And lastly, we have two prophetic compositions of the Persian period, one from its earlier, the other from its closing portion, *viz.* the *Oracle on Egypt* (19, 1-15), with its still later Appendix, and a strange and difficult work without a title (cc. 24 and 27, 1, 12), to which passages of an even later date have been added, and to which an equally late record near the end of the second part of our Isaiah corresponds. The latter work (cc. 24-27), as it now stands, was probably inserted subsequently to the provisional completion of the original Book of Isaiah (which closed at c. 35).—In (c) there are at least two passages (both post-Exilic), which the editor took from other sources to form a better close for the book (32, 15-20 and 33), and it should be added that this portion contains several passages of post-Exilic origin (see especially 29, 16-24 and 30, 18-26), which were inserted to adapt the original prophecies to post-Exilic times. Two of the weakest and latest of all the prophecies (cc. 34 and 35) were added as a supplement both to (c) and to the whole Book. At a still later time, a second supplement (cc. 36-39) was appended, containing a sketch of Isaiah's activity during the last Assyrian crisis as it appeared to a post-Exilic compiler.

The second half of the existing Book of Isaiah is, like the first, of composite origin. No part of it belongs to Isaiah. Why indeed should we suppose the contrary? The first half of the Book is sufficiently closed with a double Appendix, and, unlike c. 13, c. 40 does not embarrass us with an editorial heading ascribing the following work to Isaiah ben-Amoz. It is quite true that cc. 40-66 were attributed to Isaiah as early as ben-Sirach (see Sir. 48, 24), *i. e.* before the end of the second century B. C.; but this was only because the anonymous works which make up cc. 40-66 had for some time past found a home in the conveniently elastic Book of Isaiah. For ben-Sirach's very natural mistake a modern parallel may be mentioned. Gregory of Tours was misled into representing a canon of the Synod of Gangra as a Nicene canon, simply through the copyist's habit of appending the decrees of Gangra to those of Nicæa. That the Second Isaiah (as the author of the Prophecy of Restoration has been called) was well acquainted with the works of Isaiah is

doubtless true. But he makes no attempt to reproduce his style. Even in language he differs from Isaiah vastly more than he agrees with him, while in manner and tone the two writers are as unlike as they can be. The argument from the historical situation of the writer of the Prophecy of Restoration is however, of course, more easily apprehended by the ordinary reader. The persons whom he addresses are not the contemporaries of Ahaz (735-715) or Hezekiah (715-686), but the Jewish exiles in Babylonia (597 ff.). Like a Christian pastor, he enters into the difficulties and aspirations of his people, removing the one by eloquent arguments, and stimulating the other by assurances which claim a divine origin. Cyrus (558-529) is even mentioned by name, and is called JHVH's Anointed, and much is said of a personage of whom no pre-Exilic prophet has spoken: the Servant of JHVH, through whom God's gracious purposes for Israel and the world shall be realized. This cycle of poetic passages on the character and work of the Servant of JHVH (42, 1-4; 49, 1-6; 50, 4-9; 52, 13-53, 12) seems to have formed originally a separate collection which was subsequently incorporated into the Prophecy of Restoration, *i. e.* the expanded book of the Second Isaiah (cc. 40-55). The new theological ideas in 40-66 are so abundant that the only difficulty is that of selection. Isaiah might perhaps (had he been a critic!) have recognized in them germinal ideas of his own, but there is a gap between the two theologies (if the word may be used) which only the troublous discipline of Israel can explain. Jeremiah, quite as much as Isaiah, prepared the way for the so-called Second Isaiah, and how far this later prophet is in advance of Jeremiah, the reader may easily convince himself by giving some attention to Jeremiah before proceeding to the study of the Second Isaiah.

The Prophecy of Restoration itself extends from c. 40 to c. 55. CC. 40-48 contain the *Original Prophecies of the Second Isaiah*. Apart from the lines referring to the *Servant* (see above, l. 15), as well as the links connecting them with the prophetic framework (42, 5-7 &c.), and some other editorial additions (see note 77 on p. 182), they were written soon after the year (546) in which Cyrus quitted Sardis (*cf.* p. 175, l. 12). CC. 49-55 form most probably an Appendix to the Prophecies of the Second Isaiah in cc. 40-48, designed to meet altered circumstances, and attached to the earlier prophecy of 545-539 B. C. at the time of Ezra (432), when there existed at Jerusalem a *people in whose heart was JHVH's teaching* (51, 7). The remainder of the second half of the traditional Book of Isaiah consists of passages of different dates, but all post-Exilic. CC. 60-62 come nearest in style to cc. 40-55, and seem to have been composed as a supplement to that work. They betray, however, a falling off in stylistic originality and in religious depth, and the circumstances presupposed are those of the time of Ezra (432 B. C.). There are also other prophetic compositions of much the same period, which may help to give life and color to the dry skeleton of history. In some (cc. 56, 9-57, 13^a, and 65, 66), we get an insight into the religious and social differences between the Jews and the Samaritans, and an early reference to the plan of a Samaritan temple. The latest prophecy appears to be 63, 7-64, 12, which reflects the despondency of the darkest period in Jewish history between Ezra's Reform (432) and the Maccabean rising (167)—the period of the barbarities of Artaxerxes Ochus (about 347). There is nothing later than this in cc. 40-66, nothing, therefore, to place beside parts of cc. 25-27 (date, perhaps, 332) and the epilogue of c. 19 (date, perhaps, 275). It only remains to be added that the latest editor gave a semblance of unity to the scattered prophecies which he had before him, by dividing the entire mass into three nearly equal books, the two former of which close with nearly the same words (48, 22; 57, 21).

In the present translation LIGHT BLUE (*e. g.* 2, 1) is used to indicate pas-

sages written (at any rate in the main) as well as inserted by the redactor or editor (see p. 130, ll. 13. 36) of the Book of Isaiah (without distinction of first or second editors; cf. p. 141, l. 43).—LIGHT RED (e.g. 51, 1) is used for prophetic or poetic passages written neither by Isaiah nor by the Second Isaiah (p. 130, l. 53), nor by the editors.—DARK PURPLE (e.g. 42, 1-4) indicates the poems in which the 'Servant of JHVH' (p. 131, l. 12) is referred to, while LIGHT PURPLE (e.g. 61, 1) is used for certain passages (in cc. 61. 62) written in imitation of those original poems (in DARK PURPLE).—The original prophecies of the Second Isaiah (cc. 40-48) have been printed in DARK RED. In cc. 10 36-39 (cf. p. 130, l. 39), on the other hand, DARK RED is used to distinguish the *Second Narrative* (pp. 49. 50) from the *First Narrative* (p. 47), the latter being printed in DARK BLUE (cf. p. 164, l. 33).—DARK BLUE is also used for the links connecting the Songs on the *Servant* with the prophetic framework (42, 5-7; 49, 7-12; 51, 4^b. 5^b) as well as for the *Oracle on Tyre* in c. 23, 15 where some later prophetic writer (of course not the author of the *First Narrative*, p. 47, or the inserter of the Songs on the *Servant*) seems to have made use of some slight fragments of Isaiah. It is hardly necessary to add that the author of the *Second Narrative* (pp. 49. 50) is not identical with the Second Isaiah (cc. 40-48).

Notes on Prophecy 1.

(1) The prophet both hears and sees what he endeavors to communicate; 2, his prophecy is at once a *vision* (28, 7; Mic. 3, 6; cf. Is. 1, 1) and *that which is heard* (28, 9. 19), i. e. an oracle. See on 18, 9-12. When this heading was written, a collection of prophecies on the world outside Judah must have 25 been already known.

(2) The opening words of v. 6 (due, like v. 5, to the editor) contain a 6 statement which would more properly have come at the end of the prophecy; they take the place of something which has been lost. For the prophecy, or poem, which follows is certainly imperfect. Probably it is made up out of 30 more than one poem relative to JHVH's judgment upon all human glory, especially that won so recently by Uzziah (778-736) for the kingdom of Judah. This prepares the way for the description, in 3, 1-7, of a national catastrophe such as actually took place long afterwards under Jehoiachin (597). Then in 3, 8-15 we have a fervid denunciation of the ruling class in Judah as the 35 cause of the calamity. Notice the refrains vv. 10. 19 and 11. 17.

(3) Balak, king of Moab, sends for the great diviner Balaam *from Syria* . . . *from the mountains of the east* (Num. 23, 1). See also 9, 12, and note on Gen. 29, 1.

(4) See 1 Sam. 6, 2; 2 Kings 1, 2.

(5) See note on Is. 30, 1. 7

(6) It is not strange that there should be (including 9, 7-10, 4) three 40 poetical descriptions of judgment belonging to Isaiah's earliest period. The second of these differs in rhythm and refrain from the first. Probably vv. 11-17 take the place of a passage of the first description which had become illegible (cf. note 2); we can thus understand why it is so fragmentary. From v. 11 45 we may infer that a lost introductory portion of the same stanza contained a description of the *haughtiness of humankind*. Both poems (there is no reason to doubt) come from the hand of Isaiah.

(7) The passage illustrates the words of Amos: *Woe unto you who desire* 12 *the day of JHVH! Wherefore would ye have the day of JHVH? It is darkness,* 50 *and not light* (Am. 5, 18). Both Amos and Isaiah adopt a popular phrase, and

transform its meaning. To the mass of the people the *Day of JHVH* meant His 2 day of battle—an idiom familiar in Arabic (*day* may be combined with the name either of a person or of a place, or even stand alone for *battle*). JHVH being a god of war, and attached irrevocably to Israel, His worshipers looked forward 5 with hope to some great day of battle when their God would invisibly fight on their side against their enemies. One such a day of battle was that in which (for these *days* were not limited to twenty-four hours) Joash, king of Israel (798-783), was delivered from Syria (2 K. 13, 17), and if JHVH was, as a poet said, *the shield of Israel's help, and the sword of its pride* (Deut. 33, 29), 10 might not Israel expect that many other such days would proceed out of the store of pre-existent days? Amos and Isaiah, however, both deny this. There is virtually a moral contrast between Israel and its God. JHVH's two great requirements are justice in the relations of civil life, and humility towards Himself. In Am. 5, 24; 6, 12; Is. 1, 17. 21. 23; 3, 14. 15; 5, 7, &c., it is justice which 15 JHVH looks for in vain in Israel; in Am. 6, 13; Is. 2, 11-17; 5, 12. 15, it is humility. In this early prophecy of Isaiah, the prophet does not name the agent of the divine punishment; JHVH Himself interposes, with all the outward manifestations of a thunderstorm (*cf.* 29, 6; 30, 27-31). Soon, however, the omission will be repaired, and in 28, 2 the prophet uses the same idiom as here 20 to point out the terrible foe who already has his eye upon his destined prey (*JHVH has in readiness, &c.*). From this idea of JHVH's Day of Battle the conception of the Day of Judgment was gradually developed.

(8) *Cf.* Coran 55, 24: *His are the ships which tower aloft in the sea like 16 mountains.*

25 (9) The mention of ships of Tarshish in the first line suggests that in the second line some kind of ships must be again referred to. Perhaps indeed the ships of Tarshish may be still intended; the word *stately* expresses admiration of the appearance of these noble products of civilization. The Hebrew word rendered *vessels* is, however, obscure, and perhaps corrupt.

30 (10) There are several indications that this passage (3, 1-7) is no longer 3, 1 in its original form. Note the want of arrangement in the list with which it opens, and the unrhythmical, prosaic style of the whole. The picture in vv. 6. 7 corresponds to that in 4, 1, which is also vigorous indeed but prosaic.

35 (11) Isaiah passes from the people as a whole to the most important 9 section of it including the judges. These were (in the capital) probable members of the royal family (Jer. 21, 11. 12); hence in the next verse (12) there is another transition, to the king. The fault of which the judges are accused is *observance of persons* (*cf.* Mic. 7, 3); they openly take bribes to oppress the innocent.

40 (12) The connection is broken by two commonplace didactic verses (10. 12 11), which (like 2, 22) are evidently a gloss. It is not the fate of the righteous or the wicked as a class that interests the prophet, but that of his much-loved people, which he emphatically distinguishes from its governors. In v. 12^a he alludes to the weak and effeminate character of Ahaz (736-728). The women 45 of the court are the true rulers of the state (v. 16, and *cf.* Am. 4, 1). The glowing augury of v. 4 has been fulfilled, though the captivity spoken of in the context of that passage is still in the future.

(13) This introductory formula warns us that what follows was uttered on 16 another occasion, and does not strictly belong to the preceding prophecy. It is 50 directed against the proud and coquettish ladies of Jerusalem (*cf.* 32, 9-12; Am. 4, 1-3). Isaiah knows the influence which they exert both on the morals and on the policy of their husbands, and threatens them with captivity (a lot

which actually befell the ladies of Hezekiah's court, according to Sennacherib's 3 account of the tribute of the king of Judah, 701 B. C.). The inserted passage (vv. 18-23), due to the editor, conceals the close connection between v. 17 and v. 24, and displays an attention to trifles which would be surprising in Isaiah.

5 Are they a pre-Exilic fragment? The heathenish element in the toilet-articles suggests this; notice the *little suns and moons*, and the amulets (strictly *charmed things*; cf. v. 4). But this reason is a weak one. Heathenish elements in Jewish culture survived even in Talmudic times, and catalogues like this belong rather to a literary age. The passage is unrhythmical, nor is there any
10 obvious order in the list of objects (cf. vv. 2-4). The antiquarian interest of the passage, however, is considerable, and DE QUINCEY (1785-1859) has adorned the results of last century scholarship with his own jeweled rhetoric (*Works*, vol. xi).

(14) Cf. Tobit 3, 8: *Thou hast already had seven husbands, neither wast thou* 4, 1
15 *named after any of them*. Possibly a ceremony of re-naming a wife accompanied marriage; it would indicate that the wife was adopted into her husband's kin. The picture here resembles that in 3, 6. There the male population is in search of a ruler; here the women are in search of husbands.

(15) Whether any fragments of Isaianic work exist here, is uncertain. At 2
20 any rate, this unrhythmical passage, late in style and sometimes in ideas, cannot, as it stands, be Isaiah's.

(16) One of the commonplaces of the later period (cf. Joel 2, 19-27, and probably Is. 30, 23; Am. 9, 13). The idea is no doubt an early one (see Hos. 2, 21 f.), but one of the great prophets would have led the way up to it,
25 and made much more of it. He would have given us first an announcement that a remnant would escape in the judgment, and next an assurance that they would *walk more humbly with their God* than their fathers, and take pride, not in their silver and gold, their fortresses and ships, but in JHVH. But a writer of less grasp than Isaiah, guided by conventions rather than by
30 his own reason, felt it necessary to put forward the most easily remembered of the traditional features of the Messianic age, viz. that the soil would become exceptionally fertile. As to the phraseology, the expressions in the parallel members of the line are synonymous. AV renders in the former one *the branch of the Lord* (i. e. the Messiah) in accordance with Jer. 23, 5; 33, 15;
35 Zech. 3, 8; 6, 12. But if this section be Isaiah's, the Messiah cannot be referred to in this condensed, enigmatic expression (which, if correctly rendered in AV, presupposes Jeremiah), while if it be post-Exilic, still two objections to *the Branch of JHVH* remain: (a) that the parallel expression *the fruit of the land*, which is presumably synonymous, is clearly to be taken collectively; and (b)
40 that the Hebrew word rendered *the Branch* in AV is generally collective. The (*self*)-*springing plants of JHVH* may be wild as opposed to cultivated plants (cf. Num. 24, 6; Ps. 104, 16), or at any rate those which depend on the rain which JHVH sends from His *good treasury, the sky* (Deut. 28, 12), and not on irrigation. The form of the verse reminds us of 28, 5, which is probably
45 of late origin.

(17) Neither the nation nor the individual is elsewhere called *holy* in the 3 works generally assigned to Isaiah, except in 6, 12 (on which see note).

(18) Both the form and the expression of the verse remind us of Dan. 12, 1: *At that time thy people will be delivered, every one who is found written* 50 *in the book*. For the figure (which is derived from the registers of citizens), cf. also Ex. 32, 32; Ps. 69, 28.

(19) Alluding to 3, 16, &c.; 1, 15.

(20) For the *breath* or *spirit of JHVH*, see 30, 28. In 11, 2 the term appears 4

to be used in a technical sense, and the good qualities of the ideal sovereign 4 are represented as emanations from JHVH's *spirit*. So, too, in 28, 6 martial courage and ability to administer justice are said to be *spirits* from JHVH (*i. e.* from His all-embracing spirit).

- 5 (21) The idea of this verse is that JHVH Himself, represented by the pillar 5 of cloud and flame, will come *in that day* to abide permanently with His people. It is doubtful whether Isaiah anywhere refers to the Exodus; on the other hand, the idea of the imagery would be highly congenial to a post-Exilic writer, and the phraseology (as might easily be shown) is not without post-
10 Exilic affinities.

Notes on Prophecy 2.

(p. 5)

- (1) The parable takes the form of a song. As in 23, 16; 27, 2-5 (see 5, 1 Notes), the prophet assumes for the time the character of a popular singer.
15 From its dancing rhythm it might well be a dancing song that he gives us, but the bitter irony of the close dispels the illusion. It was only to attract attention that Isaiah so disguised his solemn earnestness, and he never did so again. If he accompanied his song with music, he must have changed his note at v. 3, and what an effect must have been produced when in the middle of a sentence
20 (v. 6) he suddenly passed out of the lyric into the grave prophetic rhythm, and became no longer a singer but an orator!

Notes on Prophecy 3.

(pp. 6. 7)

- (1) This powerful address appears to have suffered considerably. The 8
25 sections or stanzas were doubtless once much more nearly, or even altogether, symmetrical. At any rate one can hardly believe that any *H'oe* consisted of but one line (v. 21). Notice the exact correspondence (reminding us of Dante) between the respective sins and punishments, and compare the parallel (and contemporary) prophecy, Mic. 2, 3. The prediction of captivity is not repeated
30 in later discourses (except for Shebna).

(2) Note that Isaiah, the high-born city-prophet, agrees with the peasant-prophet Micah (see Mic. 2, 1-5) in denouncing those rich men who increased their landed estates by expelling the poor from their holdings. Cf. Job 20, 19; 22, 8.

- 35 (3) The liquid measure called *bath* = the dry measure called *ephah*; it was 10 nearly equal to 9 gallons. The homer = 10 ephahs.

(4) The artificial wine referred to (Hebrew *shekār*, Assyrian *shikāru*) 11 existed side by side with the wine of the grape both in Assyria (and Babylonia) and in Palestine. See v. 22, and cf. Hom. *Odyss.* 4, 220.

- 40 (5) Supplement this by Amos 6, 4-6. Through the commerce of Car- 12 chemish both Israel and Judah were influenced by the material civilization of the more advanced Asiatic nations.

- (6) According to Amos there were in his time two opposite views respect- 19 ing the *Day of JHVH*. According to one, it would be undoubtedly a time of
45 *light* and joy for Israel; according to another, it might possibly be, as Amos said that it would be, an *evil day*. One class of persons therefore longed for it to come (Am. 5, 18); another *put (it) far away, i. e.*, supposed it to be still distant (Am. 6, 3). To the former, Isaiah addressed the great prophetic poem in c. 2; on the latter, he now hurls a special denunciation. The ruling class,

to whom this whole section relates, could not be blind to the dangers of the state (*cf.* Am. 6, 6^b). But they could not and would not believe that Assyria would pounce upon them as quickly as Isaiah asserted. Judah might some day fall, and this would no doubt be a judgment of *יהוה*, but not in their day. When they saw the Assyrians at the door, they would believe Isaiah, but not before.

(7) Not so much an irreligious section of the *wise men* is here meant as a class of politicians who defended the social changes of the time as both necessary and right. The development of commerce and luxury, the centralization of capital, and the impoverishment of small proprietors, were odious to Isaiah, but in a keen-witted nation cannot have wanted for defenders.

(8) V. 24 seems to be the conclusion of the whole prophecy and not merely 24 of the preceding *Woe*. The combination of figures in the first and second line must not be judged too harshly in an Eastern poem.

(9) Observe that the tenses in v. 25 differ from those in v. 24; also that the phraseology of v. 25 is conventional, and drawn from the common stock of prophetic imagery (see *e. g.* Ezek. 16, 14; 14, 9, 13; Is. 29, 6; 64, 19; Jer. 9, 21; Zeph. 1, 17). This verse was probably inserted by the editor at a time when vv. 1-24 were immediately followed by the great prophetic poem which begins at 9, 8, and should close with vv. 26-29. Its object seems to have been to connect 5, 1-24 with the magnificent poem referred to. The editor took the idea of the verse from the refrain of the poem which declares that God's heavy hand is still outstretched for punishment. By the prefixed word *Therefore* he linked the new verse with the preceding denunciations, and by attaching the refrain to his vague but awful threat, he connected the verse with the only too clear description of Israel's sins and their punishment, which belongs to the prophet Isaiah.

Notes on Prophecy 4.

(pp. 7-9)

(1) Against whom is this prophecy directed? The first three lines of the first stanza and the whole of the fifth stanza (vv. 26-29) relate to the people of Israel (South as well as North); lines 4-14 of the first stanza, and the whole of the second and third stanzas relate to the Northern Kingdom alone; and the whole of the fourth stanza (10, 1-4) relates to Judah alone. In its original form, however, the prophecy seems to have been a warning to Northern Israel analogous to that addressed to Judah in vv. 8-24 (*cf.* the parallel retrospect and warning in Am. 4, 6-12). In a word, the prophecy is now in its second edition, revised and enlarged. Still there need be no doubt of Isaiah's authorship of it in all its parts. The stanzas are perfect; each has the same number of lines, and the same refrain.

(2) This places us in the years following the death of Jeroboam II. (743 B. C.); *cf.* Hos. 7, 8, 9; 8, 8.

(3) Syria is the *foe*; the Philistines are the *enemies* of Israel. The former had been humbled for a time by Jeroboam II. (2 Kings 14, 28), but directly after his death (we cannot doubt) had re-asserted its independence. On the accession of Pekah (736), Rezin appears to have forced that king (who was more reluctant naturally than Ahab in 853) to join an alliance against Assyria, as he afterwards endeavored to force Judah. Of the hostility of the Philistines we have no other record.

(4) *i. e.* in one battle (as 10, 17; *cf.* 9, 3, and note on 2, 12). For the 14 figures, *cf.* 19, 15; Deut. 28, 13, 44.

(5) The injustice which prevails in all classes of North Israelitish society 9, 18 (see Amos and Hosea) is compared to a forest-fire (10, 17; Ps. 83, 15).

(6) A figurative description of a state of anarchy. See 2 Kings 15. 20^a

(7) The Northern Israelites forgot their local jealousies whenever there was 21
5 a chance of a successful raid into Judah. Such a chance presented itself on a grand scale when Rezin ordered his vassal Pekah (735) to join him in invading the Southern Kingdom as described in 7, 1.

(8) Verses 1-3 are so similar both in form and in the spirit of the con- 10, 1
tents to the denunciations in 5, 8-24, and the impassioned question in v. 3
10 reminds us so forcibly of that in 3, 15, that Isaiah must be supposed to address persons whom he sees before him in *Judah*. See note 4 on c. 9, 14.

(9) Cf. 46, 1; Jer. 50, 2. This rendering presupposes a rearrangement of 4
the consonants of the text, which seems necessary to produce a satisfactory sense. Beltis or Baaltis (*i. e.* Lady) was a Phœnician deity, worshiped especially
15 at Gebal or Byblus, where her cultus became fused with that of the Egyptian Isis, just as that of her consort Adonis became fused with that of Osiris. The



OSIRIS.

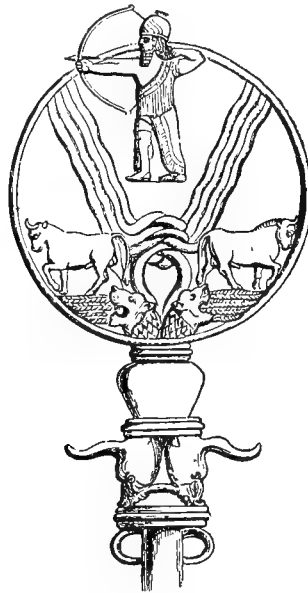


ISIS.

divine name Osiris enters into many Phœnician names, and was even perhaps used now and then as a Hebrew name (Ex. 6, 24 *Assir*). It is conceivable that those Northern Israelites who hankered after foreign alliances may have sought
20 to propitiate Egyptian and Phœnician deities. At any rate, the editor seems to have thought so, and he makes Isaiah taunt these Israelites with the futility of the refuge and the aid which they had hoped for. Cf. Am. 5, 26, where the

editor has similarly introduced a reference to the worship of deities, whom there **10** is no evidence that the Northern Israelites worshiped in the eighth century B.C. The answer to the question in v. 3 is a most ingenious but not an entirely happy one. Lines 1 and 2 of the stanza do not cohere well together. The **5** subject of the verb in l. 2 is most probably the Israelitish nobles. In short, the original first line has been irrecoverably lost.

(10) The word rendered *signal* is often supposed to indicate a banner. **5, 26** But it will cover any sort of military signal which is raised aloft. Almost all scholars agree that the Assyrians are the *nation* referred to. The prophet **10** paints the Assyrians in glaring colors, and exaggerates (as we may think) their remoteness from Judah, to heighten the effect. The figure of the roaring lion (v. 29) is characteristically Assyrian. *In the wrath of my heart*, says Sargon, *I roared like a lion, and turned to conquer those lands.*



ASSYRIAN STANDARD.

(11) The Assyrians are compared to bees, as in **7, 18**.

15 (12) A late insertion suggested by **8, 22**. Probably some lines, containing **30** the usual consolatory close, have dropped out of the text.

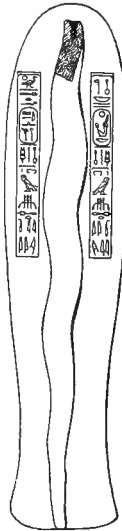
Notes on Prophecy 5.

(pp. 9-15)

(1) A prophetic revelation consists in general of thoughts respecting the **6, 1** world of men. Here, however, it is an unseen spiritual world which opens itself to Isaiah's inner eye, though the world of men very soon claims his attention. The prophet relates what he has seen as faithfully as he reproduces the thoughts which *JHVH* suggests to him. In neither case can we be sure of perfect accuracy, but in neither case is there any trace of conscious fiction. **25** The scene of the vision is the Temple, *i. e.* the Temple at Jerusalem (as in

other prophetic ecstasies, Am. 9, 1; Ezek. 8, 3; 10, 4; cf. Acts 22, 17). But 6 the temple which he sees, though a material building, has become gloriously expanded in his imagination; the temple of Solomon had to be idealized to take in the exalted throne and the host of heaven. The vision was accom-
 5 panied by what Isaiah felt to be a divine call. To see his God thus was in fact equivalent to a call to prophecy; for how could he go about among those who were blind to true divinity without seeking to open their eyes? Yet Isaiah kept silence respecting this sacred fact of his inner history until probably he, or a disciple of his, collected and condensed his prophecies on
 10 the Syro-Ephraimitish war. He then wrote it down, not however as simply as he would have done in the year that king Uzziah died (740), but with the addition of a passage (vv. 9. 10) which contains his prophetic inferences from the moral state of Judah and Israel at the time of the sore danger to both from the near approach of the Assyrians. C. 6 forms the prologue of
 15 another minor group of prophecies, closing at 9, 7. Cf. p. 140, l. 39.

(2) The *Seraphim* are mythical beings, adopted instinctively by Isaiah from 2 the folk-lore of Judah, and quite distinct from *angels*, which are described as altogether human, and without wings. To judge from their name, they were popularly imagined as serpents; and who can help recalling the wide-spread
 20 ancient belief in serpents as protectors of the temples? Compare, for instance, the black granite serpent, from a temple in the city of Atribis, now in the Gizeh Museum (*Notice des Monuments*, 1893, p. 71). [This monument (which
 25 the Amarna tablets, about 1400 B. C.) represents a serpent standing erect in an oval shrine. The Egyptians entertained the same superstitious awe of serpents as the ancient Semites, and they re-
 30 garded some serpents as *Agathodemons* or benevolent divinities. As a rule, the serpent symbolized female deities. The great goddess of destiny, *Shay*, or Fate, had the form of a serpent. Several great gods of Egypt were represented in the form of serpents. Local guardian deities
 35 were symbolized in the same way. All the larger temples kept, enclosed in a shrine, a living snake, which was regarded as the representative of the tutelary demon.
 40 The second of the two hieroglyphic papyri from Tanis (ed.



BLACK GRANITE
SERPENT.

W. M. FLINDERS PETRIE, London, 1889; Roman period) gives a list of all the sacred titles of *erect serpents* in all the larger temples of Egypt, thus showing the importance attached to their worship (hence, the large number of mummified serpents). Winged serpents are frequently mentioned in the Egyptian religious texts, and are represented in Egyptian paintings and sculptures of the period after 1600 B. C. The idea, however, was not Egyptian, but borrowed from Asia (cf. WELLHAUSEN, *Skizzen*, part iii, p. 138). Monumental evidence is as yet too scanty to allow an accurate definition of the precise theological meaning of serpents in the religion of Egypt, but they seem to have been guardians and protectors of temples like the Hebrew Seraphim.]

These powerful genii appear before us here as guarding the threshold of the temple at Jerusalem (see v. 4). They *stand*; for to Isaiah's imagination the seraphic guards have put off their form of a serpent, to qualify them to assume
 50 the new and high function of choristers of JHVH. They are therefore no longer merely supernaturally gifted servants of the sanctuary, but Ministers of JHVH, into whose moral purposes they can, to some extent, enter. And they are said to *stand erect before JHVH*, because this would naturally strike the gazer's eye; they seemed in fact to tower *above* the throne. In fact, Isaiah's seraphs, like

those of MILTON, are of superhuman proportions. It may be inconsistent in 6
Isaiah to call these guardian choristers by a name suggestive of serpents, but
the name was too deeply rooted both in his own and in the popular imagina-
tion to be rejected. We may to some extent compare these Seraphim with
5 the harmful *serpent* (a synonymous word is used) of Gen. 3, which is also repre-
sented as capable of speech.

(3) The *smoke* is not a token of the acceptance of the seraph's praises, 4
but an indication of the divine displeasure. See the parallel passage, Rev.
15, 8, and cf. Pss. 18, 8; 74, 1; 80, 5. Displeasure against whom? Against the
10 unpurified man who has penetrated into the sanctuary.

(4) Compare chapter 3, verse 8; Matthew, chapter 12, verse 34. 5

(5) There is no need for JHVH Himself to interpose. It is the duty of 6
the guardians of the sanctuary to exclude the profane, or to purify one whom
the great King purposes to admit into His service. On the altar were heated
15 stones such as were used (we may infer) for burnt-offerings, and also some-
times in common life for baking cakes of meal (see on 1 Kings 19, 6). Isaiah
imagines one of the seraphs to take such a hot stone from off the altar, and
touch Isaiah's lips with it. JHVH has been waiting for this; now He can put
Isaiah to the test.

(6) So then JHVH is not alone in His divine activity. There is *all the* 8
host of heaven standing by Him on His right hand and on His left (1 Kings
22, 19), in fact all the *Sons of Elohim* (Gen. 6, 2; Job 1, 6), among whom
Isaiah may possibly have included the *Seraphim* who appear in vv. 3.6.7 to
have a moral sympathy with JHVH. Cf. Ps. 82, 1.

(7) Isaiah here goes beyond Am. 5, 3. The destruction of Judah shall be 13
complete. The *tenth* which survives previous judgments is compared to the
stump of a tree which has been cut down. The husbandman cannot leave
this stock in the ground; he burns it. This is Isaiah's dread warning to the
mass of the people; for his own disciples he has a word of comfort ready (8,
30 16-18). The following line was added for the consolation of post-Exilic
readers. It is wanting in the Septuagint, and directly contradicts the most
natural interpretation of Isaiah's words. The writer of the gloss denies that
the *stock* or *stump* of the tree of Judah can be destroyed; he puts forward the
idea, so characteristic of later writers, that Israel, and especially Jerusalem, is
35 safe from complete destruction. But Isaiah at this time certainly held that
Judah, as a people, was doomed. Of course, it did not follow that there would
be no reward for the righteous. But this side of Isaiah's belief does not appear
to have had any full development.

(8) A fresh collection of prophecies begins here, ending at 9, 7, and 7, 1
40 presenting numerous traces of post-Exilic editing. Cf. p. 139, l. 14.

(9) The original opening verse seems to have become illegible. An Exilic
or post-Exilic editor therefore substituted a passage, slightly altered by him,
from 2 Kings 16, 5 (which see). The concluding statement is anticipative.

(10) Like a swarm of insects (cf. v. 19). 2

(11) Further explorations at Jerusalem will enable us to decide where this 3
spot was. At any rate, Ahaz was providing for the water-supply in prospect
of a siege (cf. 22, 9). Shear-jashub = a *remnant shall return* (cf. 10, 21), an
evidence of the stress Isaiah laid on the doctrine of the *remnant* (p. 151 below).

(12) The object of Rezin is to set a vassal on the throne of Judah who will 6
50 support him in his anti-Assyrian policy. From the form of the name we may
conjecture the nominee of Syria to have been himself a Syrian. He was at
any rate, according to Isaiah, a man of low origin, like *the son of no one*
whom Tiglath Pileser made king of the land of Jabal (*Records of the Past*,
New Series, Vol. v, p. 126). Cf. ben-Remaliah, v. 4.

(13) Isaiah's argument is incompletely given. He seeks to preserve his people from the fate of captivity with which he has already threatened it. Probably, therefore, the lost passage referred to the overthrow of Syria and Israel by the Assyrians. Who are Rezin, he says, and ben-Remaliah that they should terrify you? They shall soon be overthrown, and their people dragged into exile. Trust the prophetic word, and ye shall never have to *give way* (28, 16). Of course, Isaiah does not mean merely the word of promise; he implies all those moral conditions which he has expressed in cc. 2-5. Observe the paronomasia at the end of v. 9. The gloss inserted in v. 8 probably refers to Assurbanipal's colonization of the territory of Samaria, described authentically in Ezra 4, 8-10. The chronology may or may not be strictly accurate.

(14) Probably vv. 11-16 represent a prophecy of a later day. Isaiah may have heard, or divined, that Ahaz (736-728) is on the point of inviting the aid of Assyria. He makes one more desperate effort to stimulate Ahaz to that great spiritual effort already called *faith*. If he cannot believe Isaiah without some extraordinary *sign* as a confirmation of the prophet's word, then (Isaiah makes this strange condescension) let him choose his own *sign*. Isaiah adds, *going deep to Sheol or high to heaven* (so literally), to give Ahaz the utmost range of choice (cf. Job 11, 7.8). Ahaz refuses the offer. He does not doubt the wonder-working capacity of Isaiah, but he knows that the prophet demands, not only a change of policy, but a change of life.

(15) The *sign* appointed in vv. 14, 16 is not in order to persuade Ahaz, but to save the honor of JHVH's prophet. It is not, therefore, such a startling one as if it had been selected by the king. It consists simply in the name which mothers will before long, by a kind of inspiration, give to their newly born babes. Not Ichabod (*No glory*, 1 Sam. 4, 21), but Immanuel (*God with us*), or some similar name expressing the deliverership of JHVH, shall become the common name of the children of that generation. Nothing is said of the *diet* of the children who are referred to; v. 15 is a very misleading gloss. The name *Immanuel* will be to all the people a memorial of the retreat of the invading armies, and a pledge of the impending desolation of Syria and Ephraim, and to Ahaz in particular it will also be a memorial of his own unbelief. Cf. the *sign* of the divine mission of Moses in Ex. 3, 12. In a traditional Arabian story told by Ibn Hishâm, a Jew of Medina is said to have uttered a prediction, the *sign* of which consists simply in the fact that a boy present in the company (the relator of the story) will live to see the prediction fulfilled. See BEVAN, *Jewish Quarterly Review*, vi (1894), pp. 220 ff.

(16) Before he has learned to distinguish between what is wholesome and harmful, especially in foods (2 Sam. 19, 35), *i. e.* before he has been weaned. Cf. 8, 4.

(17) The words *the king of Assyria* are a subsequent addition inserted by a scribe. It is a gloss which supplements a gloss, and shows how persistent were the endeavors of the editors to adapt the ancient Scriptures to the wants of later readers.

(18) This first fragment may, from its vigorous style, be mainly Isaiah's work. Whether the flies and the bees refer to one nation, or (as the glosses assume) to two, must be uncertain. If to two, we may make the fragment contemporary with the negotiations between Tirhakah and Hezekiah, which issued in the despatch of a relieving force under some of Tirhakah's Egyptian vassals to encounter the host of Sennacherib. In the other case, the date may be early. The figure of hissing, and the use of *end* for *furthest part*, remind us of 5, 26

(19) Lit. *the hair of the feet*, the latter being a euphemism for *pudenda*; so 7, 20, also *loins* (Heb. *feet*) in 6, 2.

(20) For this strange figure, cf. Ezek. 5, 1-4. The people is personified as a man (1, 5.6). The razor is the sword (not the king who wields it).
5 The *River* is the Euphrates (Jer. 2, 18; Ps. 72, 8).

(21) Verses 21-25 are a most clumsy, prosaic, and incoherent passage! 21
The general sense, however, is clear. Owing to the havoc wrought by the invaders there will be a superabundance of pasture-land, and the few survivors of the former settled population will have to live, like nomads, on soured milk
10 and (wild) honey. Even the vineyards and carefully tilled hill-country will then be desolate. Soured milk is the chief food of the Arabian nomad. "The bowl brought in foaming," says Mr. DOUGHTY, "the children gather to it, and the guest is often bidden to sup with them the sweet froth; or this milk poured into the sour milk-skin and shaken there a moment, the housewife serves it
15 forth again to their suppers, with that now gathered sourness which they think the more refreshing" (*Arabia Deserta*, i, 263).

(22) A Hebrew silver shekel is about 65 cents (or 2/8). This may help 23
us to form an estimate of the natural riches of ancient Palestine. Cant. 8, 11 is partly parallel.

(23) Probably a wooden or a stone tablet is meant (cf. Hab. 2, 2). It 8, 1
would be a boon if the Israelitish scribe could be imagined at his work as distinctly as the ancient Egyptian scribe can be through the paintings in the tombs. Whether papyrus was used in ancient Palestine, is a point which cannot be decided. The scribe in the illustration is writing on a strip of papyrus;
25 he has a pen in reserve behind the ear, and a box for the requisites of his art before him.



EGYPTIAN SCRIBE.

(24) *i. e.* perhaps in characters like those of the workmen in the Siloam Tunnel (see next page), with no calligraphic modifications. Lit. *with the pen of (common) men*; cf. Deut. 3, 11.

(25) See 2 Kings, chapter 16, verses 10, 11. 2

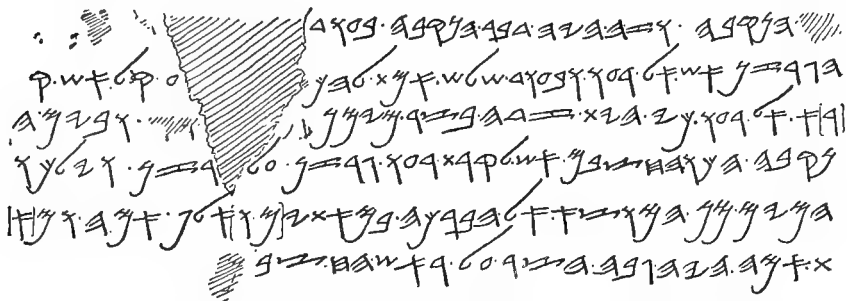
(26) *i. e.* Swift-Spoil—Speedy-Prey, the name on the tablet. 3

(27) As a matter of fact, Damascus was taken in 732, and Samaria in 722. 4
Isaiah was no mere soothsayer.

(28) The prophet contrasts the apparently slender resources of Judah with 6
35 the overwhelming force of Assyria. The people of Judah are blind to the true source of greatness, which is spiritual and not material. They virtually reject JHVH (*i. e.* the JHVH of Isaiah), and bow down in abject terror before Assyria. The former is symbolized by *the Waters of Shiloah*, which, however beneficent, are to outward appearance insignificant; the latter by the Euphrates.

40 What then are the *Waters of Shiloah*? In 2 Kings 20, 20 we are told that it

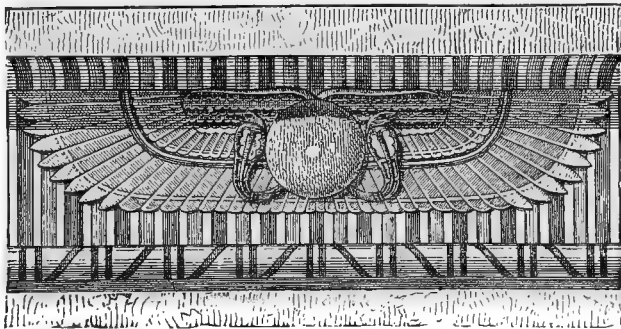
was Hezekiah *who made the pool, and the conduit, and brought water into the city*. No doubt the *Pool of Siloam* is meant, which is situated at the extreme south of the eastern hill of Jerusalem (on the north of which stood the Temple). A conduit or tunnel, cut through the rock from the Virgin's Spring, supplies this pool with water, and in 1880 an inscription in ancient Hebrew



SILOAM INSCRIPTION.

characters was found, describing the meeting of the workmen coming from opposite ends, when *there flowed the water from the source to the pool, 1200 cubits*. This inscription most probably belongs to the time of Hezekiah (727-699), but it is very possible that already under his father Ahaz (736-728) there was some less elaborate means of conducting the water (which then 'flowed softly,' *i. e.* trickled) from the Virgin's Spring to the pool. Note that the name *Shiloah* (*cf.* John 9, 7) properly belongs to the spring, not to the pool. Thus Isaiah's figure has a twofold meaning. The people would use it contemptuously, but Isaiah in heartfelt respect (see Ps. 46, 4, and 15 *cf.* Is. 33, 21).

(29) This line seems to belong to a different context from *And shall sweep forward, &c.* It should probably be connected with vv. 9, 10, which state that the peoples hostile to Judah will be overthrown. The *outspread wings* are those of JHVH; see Deut. 32, 10, 11; Pss. 17, 8; 36, 7; 91, 4; Mal. 4, 2, and compare 20 the winged solar disk on Egyptian wall-sculptures. Verses 8^b-10 are probably



WINGED SOLAR DISK ON EGYPTIAN WALL-SCULPTURES.

a later insertion; they seem to presuppose the same circumstances as 28, 1-6. We need not deny the authorship of Isaiah, though it is probable that the refrain *For with us is God*, by which the address to the hostile nations is enclosed, is due to the post-Exilic editor. See on 17, 12-14.

(30) The same refrain as in Ps. 46, 7. 11 (Ps. 46, as the present writer 8, 10 holds to be certain, is post-Exilic). Cf. Is. 7, 14 (Immanuel).

(31) A figurative description of a prophetic ecstasy. The divine Hand is 11 specialized to indicate the compulsion of which the inspired prophet is conscious. Nowhere else does Isaiah employ this phrase; for similar language we must descend to the time of Ezekiel (about 570), who in several respects is a reviver of antique modes of consciousness (see Ezek. 1, 3; 3, 14. 22; 8, 3; 37, 1). It was perhaps only at great national crises that Isaiah passed through these ecstatic experiences in their most exalted form; the strain of existence at such 10 times may have made him more liable to these abnormal states. There is a trace of his having had another ecstasy at the beginning of the crisis of the invasion of Sennacherib (see on 28, 10); of course, it was not his only one.

(32) Verses 11-15 are a continuation of vv. 5-8. In v. 6 we have been 12 told, *This people has rejected* a God whose power they liken to the trickling 15 waters of Shiloah, and *despond* because of Rezin and Pekah, and in vv. 12. 13 the prophet and his disciples are warned not to cry out in alarm at every fresh combination of enemies, but to reserve their fear, their heartfelt reverence, for Israel's mighty God. Only thus can they avoid the fate which awaits *many* of *both Houses of Israel*.

20 (33) *i. e.* an occasion of misfortune. 14

(34) The *admonition* or *instruction* is the whole body of prophetic revela- 16 tions from 7, 3 onwards (in the form in which Isaiah wrote them). It is to be *bound up* and *sealed* (cf. Dan. 12, 4), *i. e.* carefully kept in the circle of the prophet's disciples, to be brought out on a later day (cf. Is. 30, 8).

25 (35) The prophet refers to the names Isaiah (*Deliverance of JHVH*), Shear- 18 jashub (*A remnant shall turn*), and Maher-shalal-hash-baz (see v. 1). *Nomen-omen*.

(36) Two kinds of spirits are described: those in the underworld and those 19 that attended the soothsayer. Corresponding to these were two slightly different 30 kinds of diviners: the one assumed a cheeping voice like that ascribed to the shades (cf. Hom. *Il.* 23, 101), the other a moaning or crooning voice like that of doves (28, 14); cf. also 29, 4, and notes on 1 Sam. 28.

(37) *i. e.* to the prophetic revelation of the will of JHVH. Isaiah means, not 20 his own recent prophecies, but others which the people (dramatically introduced 35 by him) vainly hoped to obtain. Cf. Am. 8, 11, *I will send a famine . . . of hearing the words of JHVH. And they shall run to and fro to seek the word of JHVH, and shall not find it.*

(38) These words do not connect themselves well with the foregoing passage. They may be a fragment of a passage of Isaianic origin which preceded 40 vv. 21. 22. These two verses (which contrast with vv. 19. 20 by their vigorous and rhythmical style) cannot be denied to Isaiah.

(39) *i. e.* through the land, which in the original context must have been 21 mentioned.

(40) *i. e.* the national God (cf. 1 Kings 21, 10).

45 (41) The districts mentioned are those which suffered in the captivity of 9, 1 Tiglath-Pileser III (734); see 2 Kings 15, 29, where, however, Zebulun is not mentioned. This prosaic passage introduces a grand poetic composition, in which the writer places himself imaginatively at the end of the period of Israel's oppression, when a great divinely appointed leader and governor will appear, 50 who will outdo all that David, his father, did of old. The whole description is in the manner of a vision; the perfects and presents are equivalent to futures.

- If it were Isaiah's we should have to place it in B. C. 734, but there are grave difficulties in the way of this view. Only two can be here mentioned: (a) there are no references to 9, 1-6 elsewhere in Isaiah, or indeed anywhere in pre-Exilic, Exilic, and early post-Exilic prophecy; (b) The prophecy lacks Isaiah's lucidity. Who is the king? Is he a relative of Ahaz? And how has he been prepared for his work? Isaiah's prophecies are always in close relation to the circumstances of his age. The passage, moreover, is in a rhythm which occurs nowhere else in this section, and cannot with any certainty be assigned to Isaiah.
- (42) The passage could also be rendered: *For there is not (now) a dark veil to the land which has anguish.*
- (43) Compare Isaiah 10, 26; Judges 7.
- (44) These are titles which a grateful people (and not, as in Egypt and Assyria, self-seeking scribes and priests) will give to the king. They are four in number. The first two describe the king as indued from above with a *spirit of counsel and might*; he can purpose and execute that which common men would call impossible. The third extols him for the abundant booty which he distributes among his people. The fourth describes the great object and issue of his warfare, *viz.* the peace and prosperity of his subjects. For the first, *cf.* 28, 29. For the second (Heb. *él gibbôr*), 10, 21, which shows that we are not to render *divine hero*: the king seems to Isaiah, in his lofty enthusiasm, like one of those *angels* (as we moderns call them), who in old time were said to mix with men, and even contend with them, and who, as superhuman beings, were called by the name of *él* (Gen. 32, 22-32). For the third, *cf.* 33, 23, which seems to allude to our passage. *Cf.* also 11, 2, where all that the four names say (and even more) is briefly summed up in the statement that *the spirit of JHVH* rests upon him.

Notes on Prophecy 6.

(pp. 15, 16)

- (1) The prophecy relates both to the kingdom of Damascus and to that of Samaria, which, when the prophet wrote, was in vassalage to Damascus—hence the combination, in v. 3, of the *fortresses* of Ephraim and the *sovereignty* of Damascus. Naturally, however, the writer is much more concerned with Northern Israel than with Syria. The date is before 732 (fall of Damascus), and presumably before 734 (see on c. 7), since there is no allusion to the Syro-Israelitish campaign against Judah. The date of the second gloss in v. 8 will not be earlier than that of 27, 10 (where see note).
- (2) *Israelites* in v. 3 and *Jacob* in v. 4 refer to the Northern Kingdom (*cf.* 3. 4 2 Samuel 2, 9. 10. 17. 28, and other passages).
- (3) The plain southwest of Jerusalem (see Josh. 15, 8), well known to Isaiah's hearers as a fruitful grain district.
- (4) The editor seeks to brighten a dark prophecy by these verses. A third writer added the gloss printed beneath the text. For the objects mentioned in it, see on Lev. 26, 30; Ex. 34, 13.
- (5) Like Amos (2, 9. 10) and the Ephraimitic Writer (Gen. 48, 22), Isaiah calls the pre-Israelitish population of Canaan *Amorites*. The *cities of the Hivites and Canaanites* are mentioned in 2 Sam. 24, 7; the Gibeonites are called both Hivites and Amorites (Josh. 9, 1; 11, 19; 2 Sam. 21, 2). The words relegated to the footnote are unmetrical and prosaic, and only show the interest which later editors took in the narratives of the early period of Israelitish history—narratives which were perhaps better known to them than to Isaiah.

(6) The worship of Adonis or Tammuz, with whom Naaman (the name **17, 10** used for this god by Isaiah) may be identified, was of Assyrian origin, but also prevalent in Phœnicia and in Syria (*cf.* the proper name Naaman, 2 Kings **5, 1**). We even find some traces of its existence in Palestine; see, besides **5** several doubtful passages, Ezek. **8, 17**, and compare names such as *Naaman*, the name of a Benjamite clan (Gen. **46, 21**, and elsewhere), and *Numāna* and *Nāmāna* among the names of places in Southern Palestine conquered by Thothmes III (see the list on the walls of his temple at Karnak). The two latter names suggest that the worship of Naaman or Adonis was traditional in **10** certain places in Southern Palestine, and upon occasion may have sprung into fresh life (*cf.* Is. **2, 6**). In Northern Palestine, of course, such a revival of the worship of Adonis was still easier, and an occasion for it had arisen when Isaiah wrote. At a somewhat earlier period it might have been natural for the Northern Israelites to seek the favor of Assyrian deities. Since then, however, **15** political circumstances had changed, and the Northern Israelites had a good hope that, with the help of Syria, they might hold their own against Assyria. Once more, therefore, they *forgot* JHVH, and devoted themselves to an alien cultus, and this time to that of a Syrian deity, Naaman or Adonis. The *Shoots of Adonis* (Naaman) re-
20 mind us of the so-called *Gardens of Adonis*, of which there is evidence at Alexandria, at Athens, and, as we might expect, **25** in Cyprus, and which may be presumed to have been co-extensive with the worship of that favorite deity; and the **30** fact that from v. 10 onwards Isaiah addresses Israel as a woman may be explained by the to it may be gained from the procession on the evening of Good Friday, still **35** customary in Cyprus. Just as the *gardens of Adonis* were placed round the bier of the dead Adonis, so the bier on which the figure of the dead Christ is placed, is decorated with the modern equivalent of the *gardens of Adonis* (OHNEFALSCH-RIECHTER, *Kypros*, pp. 132 f.). The prophet Isaiah seems to have extracted from this custom an omen of the speedy fall of the Northern Kingdom.



CYPRIAN WOMAN
WITH "GARDEN OF ADONIS."

prominent part taken by women in these observances. The "gardens of Adonis" (which were planted by women) consisted of baskets of earth, sown with various plants, which quickly shot up, and as quickly withered in the sun. This was a symbolical representation of the fate of *Tammuz yearly wounded* (MILTON); and some idea of the importance attached

40 (7) This passage was probably attached by Isaiah to the preceding **12** prophecy in 723, to reassure those who feared that Jerusalem would share the already imminent fate of Samaria. Isaiah, too, thought it more than probable that the Assyrians would invade Judah. He saw them in imagination *spoiling* and *plundering*, and full of faith he uttered the defiant words of **8, 9, 10**, and **45** announced the catastrophe so grandly described in **17, 12-14**. Notice the parallelism between vv. **12, 13** and **8, 7-10**, and for the imaginative realization of the invasion as present, *cf.* **10, 28-32**; Mic. **1, 10-15**.

Notes on Prophecy 7.

(p. 17)

(1) The editor intends cc. 28-33 to be regarded as a book in itself, 28, 1 divided into six portions, each beginning with *Woe!* (28, 1; 29, 1; 29, 15; 30, 1; 31, 1; 33, 1). It contains an unusually large amount of late matter, inserted partly to fill up mutilated passages of Isaiah's roll of prophecy (see 30, 8), partly to adapt the old prophecies to more recent times. For the date of Isaiah's work (excepting 28, 1-4), see especially note on 30, 1.

(2) The prophet fuses two images together—that of the revelers with their chaplets of flowers (Lam. 5, 16), and of the picturesquely situated Samaria with its crown of towers (cf. 23, 8) and the greenery of its vines and olives. Drunkenness is described as a sin of Samaria, Am. 4, 1; Hos. 7, 5; cf. Am. 6, 1-6 (of Zion and Samaria).

(3) A passage in the style of 4, 2-6. Isaiah nowhere exhorts his people to 6 fight. The image in v. 5^a is borrowed, infelicitously enough, from v. 1.

Notes on Prophecy 8.

(pp. 17. 18)

(1) The close of a lost discourse against idolatry.

1, 29

(2) A sacred tree in Canaan and in Cyprus. Cf. Gen. 12, 6; 13, 8; 14, 13; 20 18, 1; 35, 4; Jud. 6, 11. 19. 24. Our illustration represents just such a terebinth (or turpentine-tree) as may be seen to-day in Palestine.

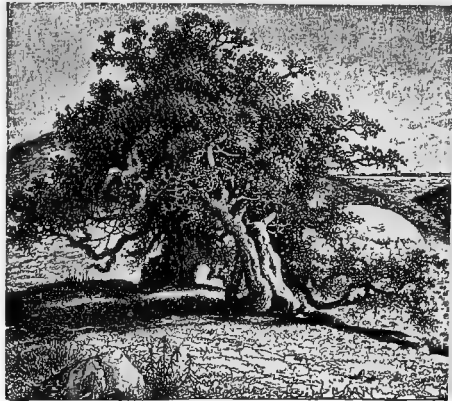
(3) *i. e.* his elaborate provisions 25 (religious and political) for self-defense.

(4) 2, 2-4 occurs again (on the whole in a more correct as well as more complete form) in Mic. 4, 1-4, 30 where, however, there is good reason to think that the passage was inserted by a post-Exilic editor. Notice the complete change of subject in v. 6 (see below), and the awkward transition in v. 5 and the opening words of v. 6. Probably vv. 2-5 exactly filled up the space taken by a passage of Isaiah's prophecy which had become illegible. This will explain why the passage is not as complete as in Mic. 4, 1-4.

(5) This strange idea (the physical elevation of Jerusalem) is only Exilic and post-Exilic (Ezek. 40, 2; Zech. 14, 10).

(6) Cf. Jer. 3, 17; Is. 40; 66, 23; Zech. 8, 20-22; 14, 16-19. From Jeremiah's time onwards the religious future of the nations preoccupied the minds of the prophetic writers.

(7) The manifoldness of the *ways*, or practical precepts, of JHVH strikes 45 even an Israelite (Ps. 119), and how much more a stranger! JHVH Himself must give instruction in them, lest oversights should be made (Ps. 119, 12).



TEREBINTH.

31

2, 2

The writers of the post-Exilic period loved to think of God as a Teacher 2 (see on 30, 20. 21).

(8) Compare Joel, chapter 3, verse 10.

(9) Compare Isaiah 9, 5; Hosea 2, 18; Zechariah 9, 10.

4

Notes on Prophecy 9.

(pp. 18-20)

(1) According to the historian Menander, quoted by Josephus (*Ant.* ix, 23, 1 14, 2), Salmepsas, *i. e.* Shalmaneser IV, king of Assyria (727-722), invaded Phœnicia twice. On the first occasion he seems to have had some success, 10 but the second campaign, caused by the rebellion of Tyre, had no brilliant result. Sargon (722-705), who succeeded Shalmaneser during the five years' blockade of Tyre, only claims to have *pacified* Tyre. It was no fault of his: till Alexander the Great joined the island on which New Tyre was built to the mainland by an artificial isthmus (332), Tyre was impregnable. The prophet, 15 however, seems to have thought otherwise. The doom both of Tyre and Samaria was sealed, he believed, when Shalmaneser advanced against Palestine. It is to this period that c. 23 probably belongs, except v. 13 and the Appendix. V. 13, at any rate in its present form, belongs to the post-Exilic editor, who supposed the prophecy to refer to the siege of Tyre in 586-573 by Nebuchadnezzar (*cf.* Ezek. 26). The Appendix, too, is post-Exilic. While Tyre is 20 becoming rich again, the people of Jerusalem are hard pressed for food and clothing (*cf.* Hag. 1; 2, 17; Zech. 8, 12). The writer is acquainted with Jeremiah's prophecy of the seventy years' captivity (Jer. 25, 11; 29, 10). His style is strikingly different from Isaiah's.—Though Isaiah probably wrote a 25 prophecy on Tyre, his work has been so much retouched that we cannot distinguish the genuine Isaianic fragments in this chapter. *Cf.* p. 132 and p. 207, l. 19.

(2) Let the Phœnicians (see v. 2) seek as distant a refuge as possible. 6 Tarshish, perhaps, = Tartessus and its neighborhood (on the lower Bætis, now the Guadalquivir). The Tyrian colonies on the coasts of Spain and of 30 Northern and Western Africa probably began in the twelfth century B. C.

(3) *i. e.* for purposes of commerce. 7

(4) Tyre (like Babylon, 47, 5) is a queen with a wide empire; her mer- 8 chants at home and abroad are *princes* under her. The *crown* of Tyre may be the battlements of her lofty walls (*cf.* 28, 1, and see on 26, 5).

35 (5) Alluding to the severity with which Tyre ruled her dependencies. No doubt the native population of Tartessus (here apparently addressed) were made to work hard at the silver mines.

(6) The native name for Phœnicia even down to Greek times, but found 11 nowhere else in the Old Testament with this special meaning.

40 (7) For the arm of Assyria will surely reach thee. Sennacherib (705-681) 12 relates how Lûli, king of Sidon, fled on his approach to the island of Cyprus (*Heb.* *Chittim*) in the midst of the sea (701). His predecessor Sargon (722-706) received tribute from seven kings of Cyprus.

(8) See note 1.

45 (9) Lit., during the days of one king; king for line of kings, like four 13 kings for four dynasties in Dan. 7, 17. The line of kings referred to is that represented by Nebuchadnezzar. The Appendix, in fact, presupposes that the preceding prophecy refers to Nebuchadnezzar's supposed successful siege of Tyre (586-573). 15

Notes on Prophecy 10.

(p. 20)

(1) We may probably place the death of Ahaz in 719. The chronological statement is parallel to that in 6, 1, and equally authentic. In 720 it may well have appeared to the Philistines that the *rod* of the Assyrian tyranny was broken. The Babylonian Chronicle states that in that year Ummanigas, king of Elam (who had helped Merodach-Baladan to conquer in 722) fought a battle (with Sargon) at Dûr-il in Northern Babylonia, that he laid Assyria waste, and slew many. Merodach-Baladan, we learn, came too late for the battle, but joined in the pursuit of Sargon. The latter, in his annals, gives a very different, and a less trustworthy, account. Sargon's prestige was for the time seriously impaired. The Philistines, who had suffered much from Tiglath-Pileser in 734, were (it would appear) exultant, and sent an embassy to Hezekiah (700) to invite him to join them in rebellion. Isaiah became aware of this (see v. 32^a), and told Hezekiah what to reply. This time the king listened to his advice; later on, he more than once changed his policy.

(2) Philistia being a confederation of five cities (Josh. 13, 3; Jud. 3, 3). 29

(3) The *rod* (10, 5, 24) means the oppressive rule of Assyria. If Sargon hitherto has been like a serpent, he will in future be like the dreaded basilisk and flying dragon (30, 6). The latter is a more or less fabulous creature, spoken of also by Herodotus who heard that they come flying from Arabia towards Egypt, but are met by the birds called ibises, which forbid their entrance, and destroy them all (Herod. 2, 75; cf. 3, 107-109). The Fellâhin of Palestine still have similar tales of a dreaded kind of serpent called *nashâba*, which flies across valleys, and even bites camels (BALDENSBERGER, *Folklore of Palestine*, Palestine Exploration Fund, Quarterly Statement, Jan. 1893).

Notes on Prophecy 11.

(pp. 21-26)

(1) The Isaianic portion of this little book must have been written shortly before the siege of Ashdod (711; see on c. 20). For the reasons why 14, 24-27 is included, see elsewhere. The gain to the prophecy is obvious.

(2) From v. 10 we might infer that *impiety* and *idolatry* were synonymous to Isaiah. It is plain, however, from 32, 6 and 33, 14, and still more from Am. 1, 2, that prophets of the school of Isaiah had a still greater aversion to the immorality, or false morality, than to the religious symbols of idolatrous peoples. For the king of Assyria the prophet seems to have a kind of respect; he would not be chosen as the *rod* of JHVH if he were not morally superior to the nations whom he (virtually) punishes. But he, too, has offended, at any rate by that pride against which JHVH has a day in readiness (2, 12).

(3) The fate of five recently conquered Syrian cities is mentioned, together with that of Samaria, as a warning to Jerusalem. The cities are grouped in three pairs, and the dates of their respective captures are probably as follows: (a) Calno, 738; Carchemish, 717. (b) Hamath, 720; Arpad, 740. (c) Samaria, 722; Damascus, 734. For the form of the question in v. 9, cf. Am. 6, 2; also Is. 36, 19; 37, 13.

(4) An awkwardly expressed substitute for some illegible passage of Isaiah's 11 work. Notice the confusion of the Assyrian and the prophetic points of view.

(5) An ironical insertion like 29, 16. Evidently the preceding, badly pre-served passage came to an end abruptly.

(6) Another awkward piece of writing which may, however, include some 10, 16 relics of Isaiah's work.

(7) Cf. vv. 20-23 with the supplementary parts of c. 48. In both, it is 23 presupposed that (later) Israel lacks hearty trust in God, and that it is liable 5 to the severest punishment. Both, too, imply an acquaintance with the promise in Hos. 1, 10. Notice also the allusions in v. 21 to the names Shear-jashub (7, 3) and El-gibbôr (9, 6, = *Mighty God*); the latter is here applied, not to the ideal king, but to Israel's God.

(8) A composite passage. VV. 24-26 should be read together with vv. 24 10 13-15 (especially with v. 15). At v. 28 (strictly speaking, at the last clause of v. 27, which, however, is corrupt) begins a description of an Assyrian invasion, which the prophet dreads, but has not actually experienced. This passage seems to belong to an earlier period; it may be contemporary with Mic. 1, 10-15, which is strikingly parallel. V. 27 is merely a connecting verse, remind- 15 ing us of 9, 4. Verses 33, 34, however, demonstrably belong, on grounds of style and phraseology, to the post-Exilic editor.

(9) The Assyrians never actually took this route. But we know from the 28 inscriptions, and Isaiah may have known from hearsay, how little these dreaded foes regarded the obstacles opposed by nature. The prophecy of the sudden 20 collapse of the Assyrian army comes with all the greater force after the previous description. *Aiath* (Ai, east of Bethel) is only nine miles from Jerusalem. *Migron*, on the road between Ai and Michmash; not the same place as Saul once occupied to check the southward advance of the Philistines (1 Sam. 14, 2). *Michmash* is certainly the modern *Muchmâs* (7 miles N. of Jerusalem), north of 25 which are the ruins of a place called *Makrân*. The *pass* (v. 29) is the deep defile of the Wady Suweinit, which was the scene of Jonathan's bold adventure (1 Sam. 14, 1-16) and would be difficult indeed for an army! The Assyrians cross this pass transversely to reach *Geba*, now *Jeb'a* (1 Sam. 14, 5), where they will bivouac. The neighboring towns and villages are in consternation. Among 30 these we hear of *Ramah*, now *er-Râm*; *Gibeah of Saul* (so called as the birth-place of Saul), now *Tulêl el-Fûl*, half-way between Jerusalem and Ramah; *Gallim* and *Laishah*, probably adjoining villages, represented by the modern hamlet *el-'Isâwîyeh*, on the E. slope of a hill to the NNE. of the Mt. of Olives; *Anathoth*, the modern *'Anâta*, well known as the birthplace of Jeremiah; *Mad-* 35 *menah* and *Gebim*, which have left no trace of their existence, and especially *Nob* (1 Sam. 22, 19), which ROBINSON would place somewhere on the Mt. of Olives, NE. of Jerusalem, but which it is safer to leave unidentified. This very day, it was rumored, the foe is to *halt in Nob*, where he will make threatening gestures against Jerusalem. What Isaiah said after this, can never be 40 known. The editor, who knew the tradition of Sennacherib's overthrow, makes the prophet say that the enemy will be suddenly laid low. No doubt he acted in all good faith: supplementing fragmentary records was a legitimate and necessary work, if the writings of the past were to remain the classics of the present. He could not, however, imitate the rhythm of the pre- 45 ceding passage. Observe that the figure of the *forest* for the Assyrian host (v. 34) connects the passage with vv. 17-19; for the editors were often deep students of prophecy, and skilfully interwove the new with the old.

(10) The *Glorious One* is JHVH (cf. 33, 21). 34

(11) VV. 1-5 contain a descriptive sketch which finely supplements that in II, 1 50 9, 5-6. The *Prince of the Four Names* was primarily a mighty conqueror, but the ideal king before us is a ruler of proved capacity and, above all, of refined character. If the prophecy be Isaiah's, its greater spirituality of tone may incline us to refer it to a more advanced period in the life of Isaiah than 9, 1-6.

There are, however, grave reasons, derived partly from the language, but much more from the subject-matter, which may lead us to doubt whether that great prophet can have written it: (a) The description presupposes a general acquaintance with the fall of the Davidic dynasty as a prophetic doctrine; but what evidence have we that Isaiah had dwelt enough upon this to make the allusive reference in v. 1 intelligible? (b) The style of the description in vv. 6-8 is like that of a more reflective age than Isaiah's, and of one which took special pleasure in preternatural details. But the chief reason for doubting Isaiah's authorship is that there is no reference to the prophecy elsewhere except in 65, 25 and in Hab. 2, 14, both of which have been shown to be post-Exilic. It is, at any rate, a fine exposition of the writer's ideal of the kingly character, and by inserting it here the editor gave a kind of artistic finish to the composite prophetic work before him. Later on, additions were made. See Sections 5 and 6 on p. 25.

(12) The idea is, that the Davidic family shall become as obscure as it was formerly, when its head was a plain Bethlehemite citizen (*cf.* the phrase *the son of Jesse*, 1 Sam. 25, 10 &c., and Mic. 5, 2), and that, on a sudden, some one of its members shall be divinely chosen to be a second David.

(13) The ideal king, who has already been called *Mighty Divinity* (9, 5), 2 is again distinctly separated from ordinary human beings. He is greater even than prophets like Isaiah, or heroes like Gideon (Jud. 6, 34), for the *spirit of JHWH rests (permanently) upon him*. See note on c. 4, 7.

(14) Illustrate this from 2 Sam. 16, 1-4, where David, seeing that Mephibosheth has not accompanied his steward, and hearing that he had spoken treasonable words against David, transfers all Mephibosheth's property to Ziba. In this, David was not that ideal judge, who is *like an angel of God, to perceive that which is good and that which is bad* (2 Sam. 14, 17, said flatteringly of David). This king described by Isaiah will have an exceptional faculty, by which he will be able to correct the inadequacy of the bodily senses.

(15) The king needs no literal *sword of justice*, for his words have a divine efficacy (54, 11; *cf.* Hos. 6, 5). So the priests said to an Egyptian king (Rameses II) that his words produced existence every day, *i. e.* that he created by his word (VIREY, *Records of the Past*, New Series, Vol. v, p. 12).

(16) *Man is the Messiah of Nature*, says the German mystical writer 6 NOVALIS. But Isaiah's picture of the *redemption of nature* is perfectly naive. It is the most natural thing in the world that the overthrow of evil among men should conduce to the benefit of the lower animals. For Isaiah is not so far off from the time when "the earliest Semites, like primitive men of other races, drew no sharp line of distinction between the nature of gods, of men, and of beasts" (ROBERTSON SMITH). *Cf.* Hos. 2, 20. Observe that vv. 7-9 presuppose the Judaic account (Gen. 2, 4^b ff.) of the primitive state of man, in which there was no war between man and harmful creatures, and no slaughter of domestic animals.

(17) *Mountain* = mountain-land (as Exodus 15, 17). 9

(18) *i. e.* not (as one might have expected from v. 1) the family of Jesse, 10 but his great descendant (*cf.* 53, 2; 1 Macc. 1, 10). This verse is an editorial link between vv. 1-9 and vv. 11-16.

(19) The *Messiah* is not here regarded as a king, but as a teacher of God's law. He is, however, no ordinary teacher, but clothed with divinity; hence Jerusalem is described as his *resting-place*, a term used of JHWH (*cf.* 66, 1; 1 Chr. 28, 2; Ps. 132, 8, 14).

(20) The *remnant* here, as in all Exilic and post-Exilic passages, means 11 the body of Jewish exiles, and not, as in 10, 20, 21, the people of Judah. We

shall see presently that Isaiah did not, so far as we know, look forward to the return of his exiled countrymen.

(21) The two chief lands where the Jews are dispersed are, of course, Assyria and Egypt (see vv. 15, 16). To these are added several other countries, in which (taken together) it is not historically conceivable that Jewish exiles existed in the time of Isaiah. All becomes clear if we understand *Assyria* to mean the empire of the Achæmenidæ (called *Assyria* in Ezra 6, 22, and *Babylon* in Ezra 5, 13; Neh. 13, 6); cf. on 27, 13; Zech. 10, 10. 11. *Egypt* is here used in the sense of Lower Egypt. The centre of gravity to the land of the Nile was in fact in Lower Egypt, both during the later native dynasties and under the Ptolemies. *Pathros* = Upper Egypt, the original distinctness of which from



SARGON II.

Lower Egypt was carefully expressed in the hieroglyphic symbols of the kings of Egypt. *Elam* (Susiana), under the form *Elamtu*, is given in the cuneiform texts as the equivalent of *Anzan*, the name of the original kingdom of Cyrus. Elam had been conquered by Assurbanipal in 645, and on the fall of the Assyrian power, became an easy prey of Teispes, the great-grandfather of Cyrus the Great (cf. Jer. 49, 34-39). The phrase *the countries by the (Mediterranean) Sea* is only found again in 24, 15 (post-Exilic) and Esth. 10, 1. *Countries*, or more precisely *coasts*, is common in Isaiah, and is a sign of late date (see note on 40, 15).

(22) The Gulf of Suez and the Euphrates are referred to.

(23) This chapter is full of phrases and ideas taken from the Psalter. 12, 1 Among the closer parallelisms cf. v. 2^a with Ps. 88, 1; v. 2^b with Ps. 118, 14 (Ex. 15, 2); v. 3 with Pss. 36, 9; 87, 7; v. 4^a with Ps. 15, 1; v. 4^b with Ps. 148, 13; v. 5 with Ps. 93, 1 (Ex. 15, 1^b); v. 6 with Ps. 48, 1.

Notes on Prophecy 12.

(p. 26)

(1) Apparently an extract from some account of the life of Isaiah. The details of the origin of the siege of Ashdod are, with one exception, fully given by Sargon (722-705). It appears that in Ashdod, as in Jerusalem, there was both an Assyrian and an anti-Assyrian party. To the latter belonged King Azuri, who was soon displaced by his brother Akhimit, a nominee of Assyria. But Akhimit had reckoned without his host, when he accepted the crown. He was deposed in a popular insurrection, and one who *had no right to the throne*, called Jaman (Javan), or Jatnan (=an Ionian or Greek?), was made king. In his eleventh year (711), says Sargon, he took the field against Ashdod, and Jaman fled before him (into Muçur). Asdudu (Ashdod), Gimtu (Gath), and Asdudimmu (Ashdod by the Sea) were captured, and their populations carried away captive, while the king of Melukha delivered up the

unhappy Jaman to his enemies. The single point in which Sargon's Assyrian scribe is, presumably, inaccurate is his ascription of the siege and capture of Ashdod to Sargon himself. Historical probability is in favor of the Hebrew writers' statement that the besieging army was commanded by the Tartan (properly *Turtanu*) or general-in-chief. This is the only passage in the Old Testament in which the name of Sargon occurs (see on 2 Kings 18, 10). And, strange to say, it was this almost forgotten king whose palace was the first in Assyria trodden by the foot of the explorer. The portrait on the preceding page, from the triumphal stele set up at Citium in Cyprus, and now at Berlin, illustrates not only our passage but the statement in 23, 12.

(2) The three years are to be reckoned from the usurpation of Jaman which may be placed in 713, in virtual agreement with one of the Assyrian texts relative to the siege of Ashdod.

(3) *i. e.* Palestine. There is a tacit reproach in the phrase: Judah had become as *profane* as the neighboring peoples. Sargon describes them collectively thus: (*the people*) of Philistia, Judah, Edom, and Moab, who dwell by the Sea, who owed tribute and presents to Assur, my lord, who plotted rebellion, and planned insolence, who, to make him hostile to me, carried their bribes for alliance to Pir'u (Pharaoh), king of Egypt, a prince who could not deliver them.

Notes on Prophecy 13.

(pp. 27-40)

(1) Verse 7 was evidently so framed (by Isaiah or by a later editor) as to connect the first and second parts of this chapter; it states that Jerusalem is morally no better than Samaria. Priests and prophets reel while discharging their sacred functions. They have come drunk from the tables in the outer court of the Temple, where a sacrificial feast has been held (*cf.* 1 Sam. 1, 13). Verses 8-10 describe a scene which has been enacted there.

(2) In vv. 9-12, *revelation* (lit. *that which is heard*; so v. 19; 53, 1), is a synonym for *oracle* (see on 1, 24); *cf.* v. 22. The untranslated words, *qav la-qav*, *qav-la-qav*, are really not words at all, but express the senselessness which these mockers impute to Isaiah's prophesying, when he was still under the influence of inspiration. Sometimes, probably, Isaiah waited till the physical phenomena of prophetic inspiration had passed away, but just now he was mastered by the Hand (8, 11) as he was gazing in disgust at the tables of the drunkards. The strange monosyllables are a coarse specimen of mimicry, and illustrate the contemptuous use of the phrase *to drop for to prophesy* in Am. 7, 16; Mic. 2, 6. 11, and *madman* for *prophet* in 2 Kings 9, 11; Jer. 29, 26. These bad priests and prophets treat Isaiah as a madman, who drops unintelligible sounds, or as a gibberer; but JHVH, whose Servant they mock, will send gibberers, *i. e.* barbarians, to bring them to a juster view.

(3) Diplomacy is to the politicians a means of insuring themselves and the state against going down into Sheol (5, 14). Their present object is an alliance with Egypt, which involves much secrecy (29, 15) and craft (30, 12), and also perhaps the breaking of an oath to Assyria (*cf.* Ezek. 17, 13-19). Hence Isaiah's phrase *a lie*.

(4) *i. e.* the Assyrian invasion (*cf.* v. 2; 8, 7; 10, 26). Exactly the same confusion of figures occurs in the Coran (89, 12).

(5) Not diplomacy, but faith in Israel's righteous and self-revealing God, is the true insurance against disaster. JHVH is the *Rock of Israel* (17, 10; 30, 29; *cf.* Gen. 49, 24); He has a moral purpose, in the working out of which Israel is called upon to co-operate with its God. Those who do not

- see JHVH's purpose, and treat Him as if He had merely such a natural bond 28
with His people as Chemosh has with Moab, will stumble and fall on this
rock (8, 14, 15); but those who by faith *hold fast* (7, 9) to the prophetic
announcement of this purpose *will not (have to) give way*, i. e. will be firmly
5 planted, like a *nail in a sure place* (22, 25). What then is the invisible but
most sure *foundation-stone* (v. 16)? JHVH's revealed relation to Israel. This
relation the God of Israel has established, is establishing, and will establish
ever more and more by the words of His prophets and the solemn acts of His
regal sway.
- 10 (6) Compare 2 Kings, chapter 21, verse 13. 17
(7) They shall call to mind Isaiah's prophetic oracle on the scourge, and 19
understand it but too well.
(8) See 2 Samuel 5, 20, 25; 1 Chronicles 14, 16. 21
(9) Because performed on JHVH's own people.
15 (10) i. e. the restraints of severe punishment (cf. Job 36, 8). 22

(11) A didactic poem suggested by natural phenomena. Ploughing, says 23
the writer, does not go on all through the year; nor is everything threshed
with the same severity. These ancient rules of husbandry are applications of
eternal principles. JHVH in His wisdom varies His procedure according to
20 circumstances, and according to the character of those with whom He deals.
The ploughers (Ps. 129, 3) and the threshers (Is. 21, 10, late) are the Baby-
lonians, and perhaps the Persians, who will not be allowed to deal with Israel
as they have done with other nations. For Israel *there is a future and a hope*
(Jer. 29, 11). How could such a message be addressed to the scoffing poli-
25 ticians of v. 14? The phraseology and the contents of the passage point equally
to the Exilic or post-Exilic period.

(12) It is the great autumnal festival (see next note), when attention is with 29, 1
difficulty won for a gloomy sermon. So Isaiah, who knows the power of names,
addresses Jerusalem by a new name, which is best explained by 31, 9: *JHVH*
30 *who has a fire in Zion and a furnace in Jerusalem*. The fire is evidently
that of the altar, not however of the visible, but of the invisible altar, which
Isaiah knows from his vision (c. 6) to be really existent in the sanctuary. It
is this altar which, more than anything else, communicates sacredness to
Jerusalem. Jerusalem, therefore, can be called *Arial* or, perhaps, *Altar-hearth*,
35 just as another sacred town can be called *Beth-el* from the sanctuary which
it contains. But here Isaiah's paradox comes in: the *altar-hearth* city will
shortly justify its name in an unexpected way (see on 30, 1).

(13) The cycle of yearly festivals is just over (Ex. 34, 22). One or more
cycles may possibly run their course, and then the crisis will come.

40 (14) One would expect the *Arial* city to protect its inmates. But how 2
can it protect those who think that they have complied with all necessary
conditions by offering sacrifices (1, 11-13)? Of the true but invisible *Arial* the
rulers have no more conception than of the true but invisible *foundation-stone*
(28, 16). And yet Isaiah's symbolic name is fitly chosen. As the visible
45 altar-hearth in the Temple reeked with the blood of sacrificial victims, so the
streets of Jerusalem shall run with the blood of its slaughtered citizens.
Reason enough then for *moaning and bemoaning* (the assonance is in the
Hebrew).

(15) David encamped against Jerusalem before it had become *JHVH's* 3
50 *Altar-hearth*; now JHVH encamps against His own *Altar-hearth*. *Strange is*
His work, as the prophet says (28, 21; cf. 29, 14).

(16) V. 5 (with which vv. 7 and 8 are connected) is the exact antithesis 5

of v. 6 (including the last words of v. 5, wrongly detached from v. 6). V. 6 29 says, in continuation of vv. 2-4, that JHVH Himself will appear in a mighty storm to *visit*, *i. e.* (cf. 26, 14) to punish Jerusalem. Hitherto Jerusalem has indeed been reduced to great straits, but only by earthly enemies; now *suddenly, full suddenly* (cf. 30, 13) a superhuman foe will deal irremediable ruin to his own *Altar-hearth* city. This stern announcement was too painful for men of a later age, who had done their best to make Jerusalem a fit dwelling-place for JHVH. The writer therefore inserted promises of the destruction of the enemies, which involved a different interpretation of v. 6 (*visited* in mercy, 10 as 23, 17).

(17) The imperative is here equivalent to a strong future. When Sennacherib shall have come, the rulers will be shaken out of that *deep sleep* which JHVH has *poured* upon them (v. 10). They will start in astonishment at the *work* of God (Hab. 1, 5), to the significance of which they are wilfully 15 and yet, in part, judicially blinded. They will lose all self-command, having drunk God's *staggering wine* (Ps. 60, 3).

(18) See Isaiah, chapter 30, verses 1 and 2.

15

(19) A discourse addressed to persons in all respects diametrically the 16 opposite of the audience of Isaiah. Alike in tone, in style, and in ideas, it 20 is beyond doubt the work of a later age. Isaiah lived chiefly in the present, and only paints the future with a few vigorous touches, to stimulate himself and his disciples to more heroic effort. The Second Isaiah and his successors, however, who had little or no contact with public life, lived largely in the future, and corrected the faults of their doubting countrymen (cf. 49, 14-26) 25 by calling up visions of the coming golden age. V. 16 reminds us of 45, 9; v. 19^a of passages of the Psalms; and v. 24, of the introduction to Proverbs. There are also points of contact both with Isaianic and with other non-Isaianic portions of cc. 28-32. Evidently the passage takes the place of an illegible portion of Isaiah's work.

(20) A slightly altered quotation from 32, 15. In a short time, says the 30 writer, that favorite prophecy will be fulfilled: Lebanon, which now produces vines only on its slopes, will then bear them even on its highest points, while the land which already bears vines and other noble trees will then produce them in still greater abundance so as to resemble a forest. To a 35 regenerate people choicer and nobler growths will attest the sympathy of nature and nature's God. Cf. note 48 on 32, 15.

(21) Compare chapter 59, verse 4 (post-Exilic).

21

(22) Abraham, according to a late belief, was persecuted in Ur of the 22 Chaldees. The writer, like the Second Isaiah (Is. 41, 8; 51, 2), thinks much 40 of Abraham. This is a sure mark of a late date (see Mic. 7, 20).

(23) *i. e.* the divine judgment (v. 20). *Jacob* here = Israel. Change of 23 number, as in 42, 24, 25.

(24) C. 18, as we shall see, probably refers to an embassy of Taharqa 30, 1 (or Tirhakah) to Hezekiah; cc. 30, 31 may refer to a prior embassy of 45 Hezekiah to this vigorous Ethiopian suzerain of Egypt (for whose history cf. note on 18, 1). Taharqa (704-685) did not indeed put down the petty kings of Egypt (who are spoken of by Sennacherib in 701 as having taken part in the battle of Altaqû), and Isaiah seems therefore at first to have underestimated Taharqa's capacity for giving substantial support to an ally (see on v. 4). 450 The unhappy story of Ashdod (see on c. 20) was in fact reason enough for

doubting the solidity of Egyptian promises. In a few weeks Isaiah learned 30 to know Taharqa better. Hence the more respectful tone of the declaration in 31, 3 (see note). It is, therefore, the invasion of Sennacherib (701), now in the near future, which has produced this important group of prophecies. 5 Jerusalem is in danger of becoming in a new sense the *altar-hearth* city. No diplomacy can avert this.

(25) Zoan (now *Ṣān*, a dreary fishing village near Lake *Menzaleh*) and 4 Hanes (now, probably, *Henassieh*, twelve miles west of *Beniṣūf*) were in times of political confusion the seats of independent kingdoms (see note on 10 19, 11). Of Taharqa the prophet says that he ruled directly as far as Hanes, and indirectly even as far north as Zoan. The sense will be much the same if, with BRUGSCH and NAVILLE, we look for Hanes in the Delta. For the suzerain would, of course, send messengers to his vassals, though these messengers would use a gentler style than those who bore the royal commands to 15 immediately subject districts (*cf.* Nah. 2, 13).

(26) Isaiah dwells upon the dangers of the desert between Palestine and 6 Egypt (*cf.* Deut. 8, 15; Jer. 2, 6), to magnify the folly of the ambassadors. The wild beasts spoken of suggested to an early reader the title *Oracle on the Beasts of the South-land*; which at length made its way from the margin 20 into the text. For the *flying dragon*, see on 14, 29. The *South-land* referred to in the heading, which the editor probably prefixed to this brief fragment, is Egypt (*cf.* Dan. 8, 9; 11, 5 ff.).

(27) Verses 1-5 and 6, 7 were originally two independent oracles on the 7 journey of the ambassadors of Judah to Egypt. The people referred to in 25 v. 6 was explained in the margin to mean *Egypt*, and the note made its way into the text. The second gloss may be due to the same writer, who loved obscure symbolical names (*cf.* Jer. 46, 17). *Rahab* is a late symbolical name for Egypt derived from the old Babylonian myth of the fight between Marduk (Merodach), the Sun-God, and Tīāmat, the Dragon, which represented Darkness 30 and Chaos (p. 157). To an Israelite it was, of course, not Marduk but the true creative deity (יהוה) who *quelled* or *put to silence* the evil dragon (51, 9; Pss. 87, 4; 89, 10). To the same writer may be due the enigmatical heading (v. 6).

(28) Consolations and encouraging promises in the style of 29, 16-24 and 18 the later prophecies. *Therefore* (v. 18) is parallel to the *therefore* of 29, 22. 35 The passage which it introduces will not cohere with 30, 15-17, and was evidently written to follow 29, 16-24.

(29) In post-Exilic times, when the old race of prophets was extinct, God 20 was specially regarded as a teacher. See *e. g.* Pss. 25, 5. 8. 9. 14; 94, 12; 119, 12. 26, &c., and *cf.* Is. 2, 3 (a late passage); 54, 13 (*disciples of JHVH*).

40 (30) Lower cults are not unfrequently referred to in post-Exilic additions 22 to the Book of Isaiah (see 2, 20; 17, 8; 31, 7; 44, 9-20; 46, 6-8; 65, 3-5. 11; 66, 3. 17).

(31) *Cf.* Ezek. 38, 20-22.

(32) Perhaps alluding to 2, 15. 25

(33) This striking passage is not by the author of the preceding section, 27 45 but is nevertheless not Isaianic. The argument is too elaborate to be given here, but any one can see that the passage does not fit in well with the undoubtedly genuine parts of these chapters.

(34) A phrase found nowhere in the undoubted parts of Isaiah. Name = manifestation (*numen*); *cf.* note on Lev. 24, 11.

50 (35) A figure taken from hunting (Ezek. 19, 4; 29, 4), possibly with an 28 allusion to a cruel practice of conquerors (see on 37, 29). *Cf.* 59, 19; Ps.

102, 16, and such late descriptions of theophanies as 63, 19-64, 1; Hab. 3; 30 Pss. 50, 3; 97, 3-5.

(36) The joyous Feast of Tabernacles is meant (*cf.* on 29, 1); it seems 29 already to have opened with a preliminary nightly vigil.

- 5 (37) This verse is no longer in its original form. The ideas, however, 32 are appropriate. The Assyrians are first paralyzed by the dreadful thunder-peals, and then slain by the lightning, which is compared to the lifting of JHVH's invisible arm (*cf.* 19, 16; 11, 15).



FIGHT BETWEEN MERODACH AND THE DRAGON.

- (38) Another image. The former one related to the whole Assyrian army; 33 the present one relates to the king of Assyria. For so great a man a deep and wide trench is excavated; it is filled with wood, and lighted as it were with burning brimstone. Into this fiery pit (called a *tôpheth*, or perhaps *tépheth*) the king of Assyria is thrown, just as at the annual festivals of the god Melkart (= *King of the City*) at Tyre, human victims were offered. Not 15 that the Assyrian king is a sacrifice. The description is figurative, and it is the terrific grandeur of the spectacle of a human holocaust which is the point of comparison. Sennacherib, the impious rival of JHVH, shall at any rate have no ignoble death. Such at least is the view expressed by ROBERTSON SMITH (*Religion of the Semites*², p. 372, *cf.* p. 377). Very possibly, however, the 20 description is not altogether figurative. The reference to *the king* occurs in a gloss. The carcasses of the entire Assyrian host are perhaps described as burned, as a sign of their being under the divine wrath (Lev. 20, 14; 21, 9; Josh. 7, 15).

- (39) The promises of Egypt are not mere braggadocio (see on c. 30, 31, 3 25 note 1), but her attempt to help Judah is doomed to failure. Between v. 3 and v. 4 something must have fallen out of the text, and there is critical reason to think that the omission has been produced by some injury to the prophetic scroll, which began at the last line of v. 3, and also extended to v. 6 (part), v. 7, and v. 8 (part). The insertion in verses 8^b.9^a may be from some

lost early prophecy, but its sense is obscure. The other insertions are partly 31 a mosaic of borrowed phrases, partly in the style of the late inserted passages 10, 20; 2, 20; 30, 22.

(40) *Fire* (Heb. *úr*) evidently alludes to the meaning of *Arial*, the name 9 5 given to Jerusalem in 29, 1; the two words were connected by a popular etymology. The *fire* is not that of the visible sacrificial altar, but of an invisible one, real to the eye of faith (see on 29, 1). So a *smoking furnace* and a *flaming torch* are symbols of the divine presence to Abraham (Gen. 15, 17).

(41) A reflective and didactic treatment of the Messianic theme by one 32, 1 10 of those literary wise men to whom the Book of Proverbs in its present form is due. He wished to provide the small book, which begins with c. 28, with a prophecy corresponding to 9, 6. 7, but he lives in darker times, and hence his conception lacks distinctness (cf. 33, 17). His personal interest lies chiefly in moral progress.

15 (42) The meaning of ethical terms will be revised, *i. e.*, conventional morality 5 will give place to true morality.

(43) Probably this warning to the fine ladies of Jerusalem and to the citi- 9 zens in general (with the Messianic appendix) originally followed c. 31. It is evidently suggested by 3, 16-4, 1, which precedes a great Messianic prophecy; 20 it has phraseological points of contact with cc. 28-31, but not with 32, 1-8. It represents what a post-Exilic editor thought Isaiah would be likely to have written.

(44) Alluding to chapter 39, verse 1^b. 10

(45) *i. e.* the southeast slope of the mountain on which the Temple stood 14 25 (cf. Mic. 4, 8). (46) Cf. 42, 14; 57, 11; 58, 12.

(47) This passage is marked by a different rhythm. Its commencement is 15 incomplete, *until* having probably been inserted by the latest editor to connect this with the preceding passage. The prophecy is in the wider sense Messianic, and seemed well fitted to conclude a prophetic collection. Cf. 30, 18-26.

30 (48) What is now wild moorland or pasture-land will then become so fertile that vines and olive-trees will grow in it, and grow so thickly that it will seem like a forest. Not that there will be no free and open pasture-land (see v. 20), but this (it is to be understood) will be reclaimed from the desert. Thus the area of useful land will be indefinitely extended (cf. 4, 2). Compare 35 the parallel passage, 29, 17.

(49) The golden age of agriculture (cf. 30, 23-25). 20

(50) The language and ideas of this chapter are not those of Isaiah, but 33, 1 of a later writer, who has absorbed much besides Isaiah, and is a contemporary of the Psalmists, into whose style he frequently falls. The author 40 imaginatively places himself in the time of Sennacherib's invasion (cf. Psalms 46 and 48), and endeavors to write as Isaiah would then have written, though it is probable that he is also thinking of the sufferings endured by his people in post-Exilic times, when Persian armies were not infrequent visitors in Palestine. His composition is strongly apocalyptic. It discloses the fate of the assembled 45 hostile nations, of which the later prophets speak (see Ezek. 38, 39; Is. 66, 6-24; Joel 3, 2; Zech. 14, 2), and of which the hosts of Sennacherib (705-681) or of Ochus (359-338) are forerunners. In form, it is the prayer or meditation of the later Jewish community which is in the main righteous, from a legal point of view, though it still includes *sinner*s (v. 14) who are to be destroyed (cf.

many of the Psalms), and craves for a full visible assurance that its sins have been forgiven. Nothing is said of the Messiah, who appears only sporadically in the later literature of the Old Testament. JHVH is all in all to the worshipers, and the gloss on v. 20, though it interrupts the context, not untruly makes the glory of Zion consist in its solemn religious assemblies.

(51) If the writer dramatically assumes the position of Isaiah, we may explain by 2 Kings 18, 14-16. Hezekiah's tribute has been paid, but Sennacherib (as the writer infers from 2 Kings 18, 17) perfidiously continues his ravages. The *Ariels* means the Jewish warriors. The author probably alludes to 29, 1, where he reads *Ariel* (instead of *Arial*), and interprets the term to mean *God's lion*, a designation which would, of course, be equally suitable for a fortified city and for a warrior.

(52) *Sharon* is the Maritime Plain between Carmel and Joppa. The *Arabah* is the deep and desolate valley of the Jordan, the southern part of which still retains its ancient name. *Bashan*, noted for its forests of oak, is a region in Eastern Palestine lying N. and NE. of Gilead. *Carmel* is that noble mountain-ridge at the SW. of the plain of Esdraelon which juts out into the sea at the south end of the Bay of Acre. Its deep jungles of copse are very noticeable.

(53) The supernatural phenomena of the judgment terrify the guilty consciences of faithless Israelites. The writer supposes the everlasting fire of God to have become visible for the protection of the good, and for the destruction of the wicked. Cf. 4, 5. The passage 31, 9^b is not altogether parallel.

(54) A reference to the Messianic king. But what a vague one! The writer can only have known of Israelitish kings from books; cf. 32, 1. He is inconsistent, too; for he cannot help showing us that the true king of Zion to him is JHVH (v. 23); cf. Mic. 4, 9; Ps. 48, 2 (post-Exilic).

(55) The kingdom of David will be restored within its ancient limits (cf. on 26, 15).

(56) Cf. Ps. 46, 4 (post-Exilic): [*His lovingkindness is*] a river, whose branchings make glad the city of God. The eye of faith looked beyond the waters of Shiloah that flow softly (8, 6; see note) to the 'living' waters (Zech. 14, 8). These were a surer protection than the broad streams which were the glory of Babylon, Nineveh, and Memphis. The gloss on v. 21 consists of a quotation from some poem (cf. Ezek. 27, 26-36) in which some great nation in its decline is compared to a wrecked ship.

(57) *Then*, viz. when JHVH interposes to deliver. *Spoil*, cf. 9, 6: *Father of Spoil*.

(58) Disease being a sign of God's wrath; cf. Exodus 23, 25.

24

Notes on Prophecy 14.

(pp. 40. 41)

(1) The only personal invective in Isaiah. It is probable that Shebna was of Syrian origin, and that he was a leader of the party which favored an alliance with Egypt against Assyria. Isaiah's invective against him may therefore synchronize with the prophecies against that alliance (cc. 30. 31). Shebna will be one of the wily politicians referred to in 30, 12. In 36, 2-37, 7 Eliakim is *governor of the palace*, and Shebna in the less important post of *secretary*.

(2) The key is the sign of authority; hence it is solemnly given to the new royal minister. It is laid upon his shoulder as being burdensome, like the office he holds. The keys of the Israelites were doubtless not unlike those still used in Syria and Egypt. Here is a drawing of a key and of a merchant

of Cairo carrying his keys, from BONOMI, *Nineveh and its palaces*. BONOMI 22 states that the key of an ordinary street-door is commonly 13 or 14 inches long, and the key of the gate of a public building, or of a street, or quarter of a town, is two feet and more in length. The iron pegs at one end of the piece
5 of wood correspond to as many holes in the wooden bar of the lock.

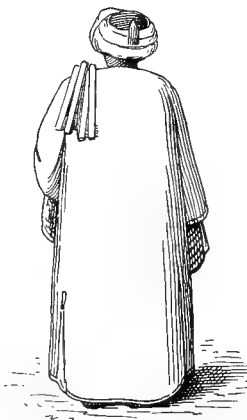


ORIENTAL KEY.

Notes on Prophecy 15.

(pp. 41. 42)

(1) The revival of Egyptian prosperity under Shabaka (728), the founder 18, 1 of the 25th dynasty, was of brief duration. In 720 the Egyptian king sustained a severe defeat at the hands of the Assyrians at Raphia, and soon afterwards
10 died in Upper Egypt. He was succeeded in 716 by his son Shabataka, whose authority was however diminished by the revival of the ancient petty
15 principalities, and who was displaced, probably in 704, by Taharqa (Tirhakah). This young and energetic prince (at first king of Ethiopia alone) owed his
20 title to his mother who was of the old royal family, and, according to PETRIE, a sister of Shabaka. He also strengthened his position by
25 marrying the widow of Shabaka, whose son Rutamen (the Urdamane of the Assyrian inscriptions) reigned jointly with Taharqa, and
30 after Taharqa's defeat by Phœnicia, Philistia, and Judah, Taharqa (as we may gather from c. 18) himself sent ambassadors to Jerusalem to announce the despatch of an Egyptian army, and to encourage Hezekiah to make a manful resistance to the invaders. Isaiah
35 courteously bids them return (v. 3); JHVH needs not human aid.



MERCHANT CARRYING HIS KEYS.

(2) The flies of Ethiopia, with the metallic clang of their wings, are a symbol of the swarming and warlike population of that country, which has lately become famous through the victorious careers of Piankhi, Shabaka, and Taharqa (all of them natives of Ethiopia). This at least is the most plausible
40 explanation of a difficult phrase. The Septuagint seems to have found a reference to boats (see note 3). But the grounds of this explanation are unknown.

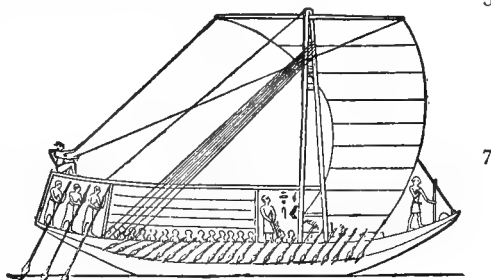
(3) The sea is the Nile (19, 5; Job 41, 23), which is still called the sea 2 in Arabic. Canoes of reed, as in Job 9, 26. Isis, seeking for the torn fragments of the body of Osiris, is said to have traversed Egypt in a papyrus boat
45 (Plutarch, *On Isis and Osiris*, c. 18). Such light canoes are still in use on the Nile. In the *Mémoires du Duc de Rovigo* (1, 94) a fellah, entrusted with a

letter, binds two handfuls of reeds together, and starts on this frail bark with 18 his lance and a little oar. It is a more elaborate vessel made of reeds, which Herodotus (2, 96) describes and Egyptian paintings represent.

(4) Isaiah is conscious that the 5 whole world is interested in the fate of Jerusalem, and conceives that a notice will be supernaturally given of the approach of the great crisis (cf. 11, 12).

10 (5) As we have already seen, it was within the province of the later editors to supplement the relics of prophecy, and adapt them to the wants of their own time. This last

15 verse is not rhythmical, like the foregoing prophecy, and the hope expressed in it by the editor was not



EGYPTIAN CANOE.

one congenial to Isaiah (cf. 23, 18; 60, 3, 4, &c.; Ps. 68, 29).

Notes on Prophecy 16.

(pp. 42-44)

(1) Originally intended as the heading of the first large collection of 1, 1 Isaianic prophecies, cc. 1-12. The term *vision* for *prophecy* held its ground till quite late times (Dan. 9, 23; 1 Chr. 7, 15). The prophecy consists of four vigorous prophetic speeches, which have lost none of their fervor through condensation. They were delivered during the great crisis of the invasion, and are here skilfully combined, and preceded by a specially written introduction (vv. 1-4). All doubtless Isaiah's work, except perhaps vv. 2-4 which at any rate proceed from Isaiah's school.

(2) In vv. 5, 6 the nation is represented as a magnified man in accordance 5 with a primitive mode of thought. Cf. Ex. 4, 22; Num. 20, 14; Hos. 6, 4; 7, 9; 11, 1; 13, 1, 13; Is. 43, 27; 46, 3, 4; 48, 8; Pss. 25, 7; 71, 5, 6, 17, 18; 102, 23, 24; 129, 1, 2. The *heart* of the nation is again referred to in 6, 10; cf. 1 Kings 18, 37; Ps. 51, 10.

(3) See 38, 8 (late); 36, 1; and cf. the Prism-Inscription of Sennacherib: 7 35 *And as for Hezekiah, the Judahite, who had not submitted to my yoke, forty-six of his strong cities, his fortresses, and the smaller towns in their neighborhood without number . . . I besieged, I captured.*

(4) Lit., *the daughter Zion*. Countries, cities, and their populations are 8 represented as women (cf. 10, 32; 16, 1, 2; 22, 4; 23, 12; 37, 22; 47, 1; 52, 2; 40 62, 11). Compare the phrase *a city and a mother in Israel* (2 Sam. 20, 19). If the city is a mother, the citizens are her sons. But the connection between a city and its inhabitants being so close, it is also possible to apply the term, which properly belongs to the city, to the inhabitants of the city.

(5) Jerusalem, as yet unbesieged, is like the temporary shelters for the 45 field-watchmen, so solitary, so helpless is it! See 24, 20; 27, 3; Job 27, 18. The illustration on the following page will give an idea of the slightness of the construction of these shelters, and the exposure to weather which their occupants had to undergo.

(6) Notice the hesitation with which the prophet introduces a reference to 9 50 Sodom. The *cities of the plain* were under the divine curse. Even if Jerusalem had been captured, Isaiah's people would still only be *almost like* Sodom; at any rate, Isaiah is too considerate to say more.

(7) Sodom, it would seem, was much in Isaiah's thoughts at this time. In I, 10 the first of the discourses here condensed he hardly ventured to compare the outward state of his country to that of Sodom; in the second, he boldly apostrophizes the magnates as *chieftains of Sodom*. Their crowning sin is injustice; 5 *cf.* the Arabic proverb: *More unjust than a cadi of Sodom*.

(8) The priests and prophets gave oral directions (*tôrôth*) in the name of JHVH to those who consulted them. Being superior to the ordinary judges, it was open to them to interpose with rebukes when the judges neglected their duty. Hence Isaiah can insist on attention being paid to the *instruction* (*tôrâh*) 10 which follows.



TEMPORARY SHELTER FOR FIELD-WATCHMEN.

(9) Isaiah, like his best-known fellow-prophets (Am. 5, 21-24; Hos. 6, 6), 11 cares not at all for sacrifices, which have become a positive hindrance to sound morality. The *abundance* of the sacrifices can be accounted for by the fear of Assyria (*cf.* Am. 5, 21-24 with vv. 15, 18).

15 (10) The expression *to see JHVH'S face* evidently comes from a time when 12 the protective deity was supposed to dwell in an image or in some other sacred object. The only such object historically known to us in the sanctuary at Jerusalem is the Ark, which however was withdrawn from the general view, when the *Tabernacle* (tent) gave place to a temple with its distinction between 20 the holy place and the holy of holies. The phrase *to see JHVH* meant therefore at Jerusalem to look towards the place where, behind a veil, the sacred object rested. Later students of Scripture found the phrase irreverent, and modified the Hebrew so as to make it mean *to appear before JHVH*.

(11) Important for the history of cultus. New moon and sabbath are here 13 25 on the same level; see 1 Sam. 20, 5, 6; 2 Kings 4, 23; Am. 8, 5; Hos. 2, 11 (13). For the *calling of assemblies*, see Lev. 23 (which, though late, contains ancient elements); for the (public) fasting, Jud. 20, 26; 1 Sam. 7, 6; 31, 13; 2 Sam. 1, 12; 1 Kings 21, 9, 12; for the *solemn meeting*, Am. 5, 21, 2 Kings 10, 20.

30 (12) If in the opening verses we seem to hear the voice of Hosea, in this 17 passage and in its context we catch an echo of the strains of Amos (see Am. 5).

(13) This appeal may seem to allude to v. 2, which is, at first sight, the 18 introduction to a description of a great trial. In reality, however, it belongs to 35 a separate discourse and a separate period.

(14) How this can be effected we learn from vv. 19. 20. A change of life 1 would avert the threatened punishment. There is a glance at the ravages of the Assyrian soldiery.

(15) Verses 21-26 form an elegy; the rhythm is peculiar, and the first 21 word is the same which opens Lam. 1. 2. 4, and forms the Hebrew title of the Book of Lamentations.

(16) A very characteristic play upon words. 23

(17) Lit. *whisper*. It was as if the prophet heard within him, gently 24 uttered by a spirit, that which he alone could interpret. See on 28, 9-12. The expression here used (or the like) occurs 12 times in Is. 1-39, and 13 times in Is. 40-66, and illustrates the obscure phenomena of prophecy. In Jer. 23, 31 we find the verb *to oracle* (thus justifying a phrase of our own MILTON). In the present version *says JHVH* is generally substituted for the literal rendering.

15 (18) Here the editor appended Prophecy 8 (p. 17).

28

Notes on Prophecy 17.

(pp. 45. 46)

(1) Probably Isaiah's last prophecy. The section is indeed of composite 22, 1 origin, but its two parts appear to be derived from nearly contemporaneous prophecies. Both have the same historical occasion. We know from Sennacherib's inscriptions how he *shut up Hezekiah like a caged bird in Jerusalem, his royal city*. Sennacherib does not claim to have captured Jerusalem, but says: *Fear of my splendid sovereignty overpowered Hezekiah, and the Arabians and his loyal subjects whom he had sent for to strengthen his royal city, Jerusalem, forsook their posts*, and closes with a description of the large and varied tribute paid by Hezekiah. This account is supplemented by 2 Kings 18, 14, which states that *Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying: I have offended, return from me; that which thou puttest upon me will I bear. And the king of Assyria imposed upon Hezekiah, king of Judah, 300 [Sennacherib speaks of 800] talents of silver and 30 talents of gold*. This is the point of time to which the composition of both parts of this section may be referred. Heavy as is the tribute necessary to satisfy Sennacherib, Hezekiah has paid it, and orders have been sent from Lachish for the withdrawal of the blockading force. The last Assyrian warriors are 35 disappearing from view, and in the rebound from despair to hope the citizens of Jerusalem give expression to the wildest joy. But all the while they know (this feature is derived from the second of the two prophetic fragments), and the prophet knows, that Assyrian good faith is not to be implicitly trusted—to-morrow we may die (v. 13). And Isaiah, indignant at their impenitence, 40 assures them that they *will* die—that their sin is indeed (to apply a much later phrase) a "sin unto death" (v. 14); for the captivity which awaits them is death (*cf.* 5, 13. 14) to all nationalities which have not the one solid religious basis. In spite of this, Isaiah (in the first fragment) feels a deep patriotic sorrow at the irreversible judgment on his people (v. 4). It should be noticed that while 45 in the first part (vv. 2. 3. 5) Isaiah looks forward (in an ecstasy), in the second (vv. 6-13) he looks backward to the time immediately preceding the blockade. Verses 1. 4. 14 refer to the present. Compare, or rather contrast, 20, 1-14 with 18, 1-6 and 1, 2-26. Isaiah's moods changed in accordance with the attitude of the rulers, and with them, at least to some extent, his view of the future 50 of Jerusalem.

(2) Isaiah has an inward vision of the too familiar circumstances of the 22, 3 capture of a city. The defenseless citizens are cut down (*cf.* on 29, 2); the magnates, who have vainly sought to flee (*cf.* 2 Kings 25, 4-7), are captured.

(3) Some part of Jerusalem is meant, where the wall was specially high, 5 and therefore exposed to assault.

(4) Verse 6 can hardly be a complete description of the besieging army. 6

(5) An Assyrian province, probably not far from Elam; (*cf.* Am. 1, 5; 9, 7; 2 Kings 16, 9 (but the Hebrew and the Greek Bibles disagree).

(6) The capture of the strong cities of Judah is compared to the drawing 8 aside of the screen of a sanctuary (*cf.* Ex. 26, 36. 37; 27, 16).

(7) The arsenal of Solomon (1 Kings 7, 2; 10, 17), so called from the cedar columns on which it rested.

(8) JHVH called the people of Jerusalem either by the prophet, or simply 12 by the stern voice of facts, to look their condition in the face, and not to 15 aggravate their guilt by riotous jollity at the sacrificial feasts (*cf.* on 28, 7). Thus vv. 12. 13 properly belong to Isaiah's retrospect, but if (as is probable) this culpable self-indulgence was repeated on the dearly bought departure of the Assyrians, they could be applied to those with whom Isaiah expostulates in v. 1.



PART II.

Notes on Part 2.

(pp. 47-54)

(1) Chapters 36-39 form a second appendix to the prophetic volume 36, 1 which consists of 1, 1-33, 24. They were taken by the editor in a slightly 25 abridged form from 2 Kings 18, 13-20, 19, and a comparison of the two narratives is of some importance for the text. The editor of Isaiah had a special object in taking them, *viz.*, to illustrate and supplement cc. 28-33, which were doubtless intended by the editor of that section to be referred to the period of Sennacherib's invasion (701). It is no objection to this view that 30 the events related in cc. 38. 39 belong probably to the time of Sargón (722-705); the editor, who had no good means of judging, thought otherwise. Now, as to the first part of the narrative, *viz.* cc. 36. 37, analysis reveals the fact that it is of composite origin. It consists of two independent accounts unskilfully combined by the editor of Kings, from which book the greater 35 part of cc. 36-39 is taken (see 2 Kings 18, 13. 17-20, 19).

The most important difference in the edition preserved in Isaiah consists in the omission of 2 Kings 18, 14-16, which the editor of Is. 1-34 found difficult to harmonize with the following narratives. Both accounts, though late in their present form, embody genuine Jewish traditions. The drawbacks are no doubt 40 considerable, and the editor, through his unskilful combination of the narratives, has further increased them. No mention is made of the battle of Altaqû (701) which preceded the Assyrian invasion of Judah, and in which the Egyptians were defeated, or of the blockade of Jerusalem, or of the tribute paid by Hezekiah. In fact, an entirely erroneous idea is given of the relation 45 of Sennacherib both to Tirhakah and to Hezekiah, and the final catastrophe of the Assyrian army (encamped where?) is enveloped in a haze of mystery.

The date of the death of Sennacherib is also wrongly given. Still, after all 36 deductions, the fact remains that Jerusalem escaped the horrors of a storm, and it is possible (though this is not really confirmed by the very dissimilar legend in Herodotus) that the Assyrian camp was broken up in consequence 5 of a plague. Of course, Sennacherib's own account of his western campaign (referred to in the Notes on 1, 7; 22; and on 2 Kings 18, 13, &c.) should be carefully compared with the Biblical narratives (of which 2 Kings 18, 14-16 forms the third and the most trustworthy). It would seem as if the editor might have combined his narratives better thus:—36, 1; 38, 9^c-35; 36, 2-22; 10 37, 1-8; (2 Kings 18, 14-16); Is. 37, 36. In other words, putting aside 36, 1, and 37, 36, the first and second narratives should change places, if we wish for an account of Sennacherib's invasion which is comparatively probable in itself, and consistent with the Assyrian inscriptions. It should be added that the language assigned to the actors in the great drama shows frequent traces 15 of literary art, and that the prophecies in particular which are assigned to Isaiah should be compared, as to their contents, with cc. 18, 1-6, and 1, 2-26; 22, 1-14 (but not c. 18, which is a late composition).

(2) The date of the invasion is B. C. 702-701. It should be remembered (though the writer of this narrative does not mention it) that Sennacherib's 20 great western campaign concerned Phœnicia and Philistia not less than Judah. The insertion (printed beneath the text) fixing the year as the fourteenth of Hezekiah seems to be due to the editor of Kings, who supposed the events of 2 Kings 20 (= Is. 38, 39) to belong to the period of the invasion, and deducted fifteen from the twenty-nine years of Hezekiah's reign on the 25 authority of 38, 5. The original narrative, like other sketches of the lives of prophets, was probably deficient in chronological precision.

(3) See note on 22, 18. Shebna has only changed his office. 3

(4) The writer recollects 30, 3-5. But the Rab-shakeh, though it is a 6 late writer who invents a speech for him, might quite naturally have spoken 30 thus (see on 20, 6). The next verse (7) is an interpolation in accordance with 2 Kings 18, 4. 5^a; this section was no doubt much read and annotated.

(5) The Assyrian kings thought much of oracles. Istar very possibly did 10 speak thus to Sennacherib, as he believed; cf. her supposed oracles to Esarhaddon (*Records of the Past*, New Series, Vol. v, pp. 129 ff.). The writer, 35 however, frames Sennacherib's message in accordance with Isaiah's prophecy in 10, 5.

(6) Lit. *Jewish*, the name for the Hebrew language in the post-Exilic 11 period (cf. Neh. 13, 24). Aramaic was the great commercial language of Syria, Palestine, and Western Asia long before the Exile.

(7) The interpolated passage is inconsistent with v. 10. The writer is 17 prompted by 10, 10. 11.

(8) Literally *I will put (such) a spirit in him*. Notice that this prophecy 37, 7 is in a less defiant tone than those in the *Second Narrative*. But though psychologically possible, historically it is impossible. The writer, who is ignorant of the battle of Altaqû (701), thinks that Sennacherib was afraid of Tir- 45 hakah. He also seems to think that no long interval separated the western campaign of Sennacherib from his assassination.

(9) Observe, the narrative says nothing of Hezekiah's tribute, and the 8 editor has made matters worse by his geographical slip. For Sennacherib, 50 advancing southward from Ekron (now 'Aqir), must have taken Libnah before Lachish, which (as MR. FLINDERS PETRIE'S discoveries at Tel el-Hesi show) was at the extreme southwest of Judah, and commanded the road to Gaza and to Egypt.

(10) See on 2 Kings 19, 36. 37 (where the words *his sons* are omitted in 38 55 the Hebrew text, but not in the Greek Bible).

(11) Evidently alluding to 10, 9, &c.; cf. the interpolated passage, 36, 37, 13 18-20.

(12) So Assurbanipal, on hearing some insolent words of Teumman, king 15 of Elam, *placed himself* (see his *Annals*) *before the exalted Istar, while his* 5 *tears flowed*, and claimed her aid. Istar *heard his sighs*, and sent both to him and to his seer a response of peace. Compare also the dream of Sethos in Herod. 2, 141.

(13) No such strong statement of monotheism occurs in the works of the 16 prophets before Jeremiah and the Second Isaiah.

10 (14) The editor omits the words (preserved in 2 Kings; cf. Is. 17, 14): 36 *And it came to pass that night* (cf. 30, 29), just as he omitted the contents of 2 Kings 18, 14-16, to produce a simpler narrative. For no night has been mentioned in the extant portions of either document.

(15) Obviously the passage which follows was not originally intended as a 22 15 prophecy. It is a grand poem, worthy no doubt of Isaiah (if that prophet wrote poems), but, on account of vv. 26, 29, not rightly assigned to him; on account of v. 26, because the very same charge which it brings against Sennacherib (*viz.* that he did not recognize JHVH as the source and author of history) is brought, in a prophecy of the period of the invasion, against the people 20 of Jerusalem (see 22, 11). Is it likely that the prophet sought to comfort Hezekiah by assuring him of JHVH's anger against Sennacherib on account of a sin which, as 22, 11 states, Hezekiah's own people had still more flagrantly committed? And on account of v. 29, because the prediction which this passage contains of the peaceful departure of Sennacherib is diametrically opposed 25 to what Isaiah himself has said in cc. 18 and 29-31 (see esp. 18, 6; 30, 33). The tone of v. 26 suggests the period opened by the work of the Second Isaiah, who (like the author of Ps. 9, 17) regards the *nations* as *forgetful of God*, and who, therefore, reminds them, sometimes in a tone of surprise, of the elementary principles of true religion (40, 21, 28; 41, 4). Verses 30-32, 30 which lack the rhythm of the preceding poem, may be by a different hand.

(16) *i. e.* the produce of the grains which had dropped out at the last 30 year's harvest (Lev. 25, 11).

(17) CC. 38, 39 are misplaced. According to the editor of Kings, the 38, 1 events which they describe belong to the period of the invasion, and he has 35 therefore inserted a verse (38, 6) which obviously refers to the blockade of Jerusalem. But in reality the true date of the events seems to be not long after 720, when (as we have seen on 14, 28) Merodach-baladan, who had till lately been simply the petty king of Bit-Iakin (the largest of the Chaldean principalities), but was now the proud king of Babylon, defeated Sargon, and raised 40 the hopes of the peoples still subject to Assyria. The first period of this able usurper's rule continued till 710 (his second lasted only a few months). It is probable, therefore, that soon after the accession of Hezekiah, Merodach-baladan sent an embassy to obtain the young king's support. If so, both the embassy and the illness of Hezekiah occurred between 715 and 710. VV. 21, 22 45 were omitted by the editor of Isaiah (like some other passages), and restored by a later scribe.

(18) It would be useless to try to harmonize this with 2 Kings 18, 2. 5 These narratives are not taken from a state chronicle.

(19) Based upon chapter 37, verse 35. 6

50 (20) For a fuller, but not therefore more original, account, see 2 Kings 8 20, 8-11, with the notes on that section. It may be remarked that great obscurity hangs over the description of the *Sun-Dial of Ahaz* (as the familiar

English Version has it). It is easier to contradict received theories than to set up an altogether defensible one in their place. Ahaz at any rate was fond of novelties (1 K. 16, 10); did he obtain the *fashion* of the *steps* as well as of the altar from Damascus?

(21) Not found in 2 Kings. The poem is full of allusions to the Psalter 9 and to Job, in both of which books disease is to be taken as an allegorical expression for grievous national trouble. The speaker is, therefore, the Church-nation of Israel (*cf.* Ps. 88 and Lam. 3 which also imitate Job). A later editor needing a lyric illustration for the life of Hezekiah, inserted it here (*cf.* the so-called Prayer of Jonah).

(22) *Cf.* Job 4, 21.

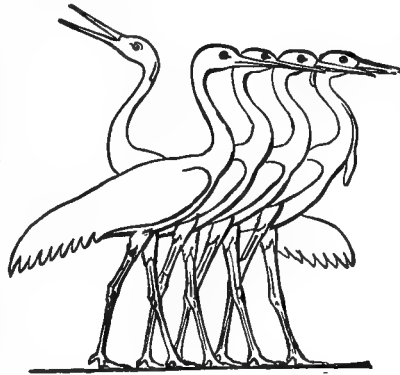
(24) The swift (Jer. 8, 7) is still one of the most noticeable birds at Jerusalem; its note is 'a harsh, constantly repeated cry, as of anguish or grief.' A gloss has been introduced into the Received Text, which disturbs the harmony of the figure. The writer was no doubt thinking of Jer. 8, 7, where the swift and referred to in the lamentation of a sick man!

(25) *Cf.* Job 5, 17, 18.

(27) *Cf.* Pss. 6, 5; 30, 9; 88, 11; 115, 17.

(28) *Cf.* Pss. 22, 31; 78, 3, 4. Clearly, it is only national deliverances which could be thus commemorated.

(23) *Cf.* Job 6, 9; 27, 8. 12 the crane are mentioned together, but not in a context like the present. The note of the swift (a bird of the swallow-tribe) is shrill, that of the crane is a deep trumpet-like blast. How unlikely that one of the large birds represented in the paintings of Egyptian tombs with characteristic naturalness, should have been



EGYPTIAN CRANES.

(26) *Cf.* Job 33, 18. 17 18

(29) Lines 1 and 2 are in a different rhythm from the poem itself. V. 20 is therefore a later appendix. The change of person from *I* to *we* shows how the writer interpreted the poem. The musicians and singers (of whom he is one) speak in the name of the people.

(30) See note 17, on chapter 38, verse 1.

(31) What does this mean? That Merodach-baladan would obtain the imperial status of Sargon, the capital of his empire being at Babylon? No; this late writer believes that Isaiah must have foreseen the Babylonian Exile (*cf.* Mic. 4, 10). He does not seem to know the tradition in 2 Kings 18, 15.

39, 1



PART III.

Notes on Prophecy 1.

(pp. 55-57)

(1) A composite work, the origin of which is still uncertain. The main **15, 1** part of it is an elegy on the havoc wrought in the land of Moab by a victorious foe, *i. e.* either Nebuchadnezzar, or Assurbanipal, or Jeroboam II (782-741), who regained in the north and east the territories which David and Solomon had possessed (2 Kings **14, 25**; *cf.* Am. **6, 14**). This poem reached post-Exilic times in a defective state, and the editor who placed it among the **10** prophecies of Isaiah filled up those parts which had become illegible in accordance with his own views. Here and there he may even have taken phrases from true fragments of prophecies of Isaiah. Such a fragment for instance we may possibly have in a part of v. **14**, while v. **13** and the opening words of v. **14** may have been inserted by the editor to connect **15, 1-16, 12** **15** with this relic of Isaiah's work. The author of the original elegy was presumably a man of Judah, but he must have had some connection with Moab, the misfortunes of which affect him so profoundly. He is intimately acquainted with its topography, and it so happens that at least six of the names which he mentions occur in that valuable inscription (commonly known as the **20** *Moabite Stone*) which commemorates the successful struggle of Mesha (about 850) for the independence of his country (*cf.* 2 Kings **1, 1**; **3, 5**). Both in the literary phases through which it has passed, and in the sympathetic spirit of the original writer, this work reminds us of **21, 13-16**. See also Jer. **48, 29-38**, where many passages of these chapters are copied or imitated. The uplands **25** of Moab still present many traces of a lost civilization, such as is implied in these chapters.

(2) So Mesha, king of Moab, tells us that he assaulted Nebo at dawn (see below). And so a famous Arabian poet says (LYALL'S metrical translation):—

30 Many the morning he fell on their shelter,
And after slaughter came plunder and spoiling.

This was one form of the *terror by night* (Ps. **91, 5**). Ar-Moab and Kir-Moab were the two chief fortified cities of Moab. The former was on the left bank of the Arnon, near the east frontier; the latter (= Kir-Heres, or Kir-Hareseth, **35** **16, 7, 11**; Jer. **48, 31, 36**; 2 Kings **3, 25**) is the modern *Kerak*, which rises on a steep, stony hill (see next page), 3720 feet above the sea level, surrounded by still higher hills, between the Arnon and the southern border of Moab. The fall of these two fortresses (especially that of the latter) sealed the fate of the whole country.

40 (3) The news of the catastrophe spreads northward. The first place which it reaches is Dibon (where Mesha set up his monumental stone). The people seek to move their god by weeping in his sanctuary. Not much is said of this, nor is the name of Chemosh, the god of Moab, once mentioned (but see on **16, 12**). It must also be observed, however, that even the religious **45** feelings of an Israelite find no direct utterance; the original writer was therefore not a prophet, but a poet. Were the *high places* spoken of those which gave the name to the place Bamoth (Num. **21, 19**), or Bamoth-Baal (Num. **22, 41**), or Beth-bamoth (Mesha's Inscr., l. 27)?

(4) Northward still. The hill-towns of Nebo and Medeba (note the phrase **4** **50** *on Nebo, etc.*), Heshbon, Elealeh, and Jahaz are specially mentioned. With bald heads and shorn beards (see on Lev. **21, 5**) men crowd around the

altars, or throng the roofs and market places. The Judahites did the same, **15** when hope had fled (**22**, 12). All this was disputable territory. Cf. Inscription of Mesha, ll. 14-19: *And Chemosh said to me: Go, take Nebo from Israel, and I went in the night, and fought against it from daybreak till noon;*
5 *I took it, and slew them all . . . for to Ashtar-Chemosh had I devoted them. I took thence the ARLs (cf. on **29**, 1) of JHVH, and dragged them (ritually) before Chemosh. The king of Israel built (= fortified) Jahaz, and dwelt in it, when he fought against me; but Chemosh drove him out before me.* In l. 10 of the same priceless record, Mesha tells us that the men of Gad had dwelt in
10 *the land of Ataroth (near Dibon) from of old;* and in Num. **32**; Josh. **13**, 15-21 the country north of the Arnon is assigned to the tribe of Reuben. In remote antiquity the same region had been Amoritish (Num. **21**, 21-31); Heshbon was its capital, and Jahaz was the place where Sihon was totally defeated

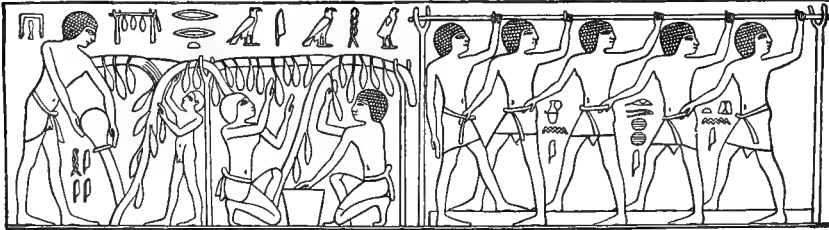


RUINS OF KIR-MOAB (KERAK).

by the Israelites. *Heshbon*, fortunately, can be identified (see TRISTRAM, *Land of Israel*², p. 544). Its ruins, which are not very ancient, lie on a plateau about
15 16 miles E. of the Pilgrims' Bathing Place in the Jordan. *Elealeh* may be the modern *el-'Al*, which is on a hill about a mile N. of Hesbân (*Heshbon*). *Nebo* is perhaps the village *Nebâ* mentioned by ROBINSON (*Bibl. Researches*, **3**, 924), and *Medeba* is still the name of some extensive ruins 6 miles S. of
20 Hesbân. The land of Medeba, according to Mesha, had been occupied by the Israelites since the time of Omri. They were expelled by Mesha.

(5) Pure human pity speaks here. Like Amos, the writer thinks that all
 nations have equal rights and duties, but, being a poet, mercy with him
 rejoices against judgment. If the dwellers in fenced cities give up hope, what
25 have the inhabitants of open towns and villages to expect? Most of all
 endangered are the people south of the Arnon. Fugitives encumber the paths;
 as they go along, they weep, and send afar the tidings of ruin. To Zoar,
 southeast of the Dead Sea, they flee, and make for the point where the

Wādy el Ahsa, which runs through the *Ghōr eṣ-Ṣāfiya* into the Dead Sea, **15** forms the boundary between Moab and Edom. The poet calls this *Wādy*, the Torrent of the Willows (**16, 7**); elsewhere (*Amos 6, 14*) it is called the Torrent of the Arabah.



EGYPTIAN GRAPE-GLEANING.

5 (6) Become waste places? Why so suddenly? The story of another invasion (2 Kings **3, 25**) will explain. The enemy *stopped all the fountains*. The *Waters of Nimrim* gave their name to the town Beth-Nimrah (*Num. 32, 36*).

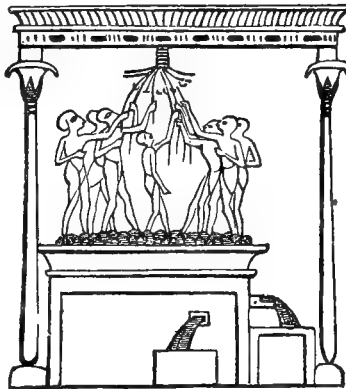
(7) The last two lines may be due to the editor (see note 1); they are **9** out of place in an elegy. Cf. **16, 1. 2. 4-6. 12-14^a** and p. 168, l. 10.

10 (8) It is not clear who says this; still less, how this verse is connected **16, 1** with the next. The text is in disorder, and the editor has failed to make sense. In v. 1 the fugitives are, as it seems, in the rocky country of Edom; in v. 2 at the fords of the Arnon. The *present* is the tribute due to the suzerain (2 Kings **3, 4**).

15 (9) With these words begins an appeal of the Moabitish leaders to the 3 Israelites.

(10) Here we seem carried into the Mes-sianic age (cf. **29, 20**; **20, 6**). Possibly the editor considered the context to refer to the *later days*, and therefore inserted vv. 4^b. 5.

25 (11) The connection here is not evident. The passage reminds us of **25, 11^b**. In style it is tautological, and may therefore well be ascribed to the editor.



EGYPTIAN WINE-PRESS.

(12) Sweet cakes, 4.7 made of pressed grapes and flour, such as are still used in Cyprus (as a survival of Phœnician paganism) in feasts at church festivals. The Moabitish raisin-cakes may also have had religious uses (cf. 2 Sam. **6, 18. 19**; Hos. **3, 1**). *Kir-Hareseth* (= Kir Moab) is the modern *Kerak* (see note 2), near which place vine-yards still exist.

(13) Such was the strength of the wine of Sibmah that even kings, accused of generous wine, were *smitten down* (**28, 1**), overcome, by it. Cf. Lat. **35** *saucius* = 'intoxicated.'

(14) So luxuriant was this vine that its tendrils stretched even into the desert. The poet imagines a single great vine which spread in all directions (cf. Hos. **10, 1**; Ps. **80, 8-11**).

(15) The Dead Sea is meant.

40 (16) The same word is used for *war-cry* and *cry of the vintage* (v. 10); 9 the *huzza* of the vintagers gives place to the *hurra* of the foreign soldiery.

Of the happy country life of the ancient Moabites we have no record. But 16 the pictures which still adorn ancient Egyptian tombs show us how in the valley of the Nile the grapes were gathered (see page 170), and then pressed in the wine-press. The latter consisted of a long low box on which was erected 5 a wooden frame-work. Five or six men entered this box, and trod the grapes. The shape of the wine-press reminds one of the presses still common in the south of Europe (see ERMAN, *Life in Ancient Egypt*, p. 197).

(17) Some insertion seems required to make a worthy sense. The words 12 here given are suggested by Jer. 48, 13 (*cf.* vv. 4, 7).

10 (18) Isaiah's hand begins to be clearly traceable in this brief oracle; *cf.* for 14 the phraseology, 21, 16; 17, 3, 4; 10, 25; 29, 17. The introductory words, however, must be the editor's (see note 1).

Notes on Prophecy 2.

(pp. 57-58)

15 (1) Two short oracles, later (on account of their style) than Isaiah's time, 21, 11 which the editor wished to preserve, and therefore prefixed to a small genuine fragment of Isaiah. They may belong to the time of Nebuchadnezzar, 604-561 B. C. (*cf.* Jer. 27, 3).

(2) The Edomites ask the prophet whether there is any hope of a speedy 12 end of their troubles. The prophet answers by a riddle such as the wise men of Edom (Jer. 49, 7) will understand. The morning has come; the sun has leaped up into the sky. But, metaphorically, a fresh and darker night has begun (*cf.* Eccl. 12, 2). This is all that the watchman (*cf.* Ps. 130, 6) can tell at present.

25 (3) Some good authorities substitute *in Arabia* for *at eventide*. This 13 reading was at any rate that of the late editor to whom this and the parallel headings of prophecies are due. *Arabia* in the OT is merely the name for North Arabia, or for a North Arabian tribe or group of tribes. The Dedanites, a commercial people, are mentioned by Jer. (49, 8) as belonging to Edom, and 30 again (25, 23) in company with Tema.

(4) East of the Gulf of Akabah, south of the Dedanites; *cf.* Gen. 25, 15. 14

(5) The Kedarenes play a prominent part in the wars of Sargon and his 17 successors; they are frequently mentioned with the inhabitants of North Arabia.



PART IV.

Notes on Prophecy 1.

(pp. 59-60)

(1) The first considerable prophecy in the late Exilic group is 13, 2-14, 21, 1 23, and some of the brief critical arguments there given apply also to 21, 1-10. Suffice it to say here that, though this work has some linguistic points of 40 contact with the true Isaiah, we are bound to group it with the other late Exilic prophecies on Babylon. Notice (*a*) the mention of Elam and Media

together in v. 2. Cyrus' hereditary kingdom of Anzan, in which he reigned 21 till 549 (conquest of Media), was situated in Elam, and the Medes (who were not formidable in Isaiah's time) are spoken of as the destroyers of Babylon in c. 13 (Exilic).—Also

5 (b) the description of Babylon as an oppressive power (vv. 2. 10); cf. 14, 4-6. But the special characteristic of this prophecy is the vivid picture which it gives of the phenomena of prophetic ecstasy. The writer speaks as if he had 15 a double consciousness: he is told to *station a watcher* (v. 6), though the *watcher* can only be the writer himself in his character of seer (cf. the distinction which Zechariah makes between himself and the *angel who talked with him*). So, 25 too, he longs for the fall of Babylon, and yet he is horror-struck at the thought of it; this must of the south of Palestine (Zech. 9, 14). He is carried away in an ecstasy to

30 Jerusalem, and across the desert which separates Judah from the *terrible land* (Babylonia) visionary sights and sounds are borne swiftly towards him.

(3) A sudden cry disturbs the feasting Babylonians.

(4) The vision only reveals a specimen, as it were, of the Persian army: 5 first a troop of cavalry, and then a train of asses and camels (used for carrying baggage and provisions, Herod. 1, 80; 7, 83) such as is represented in the engraving. 7



DEMON OF THE
SOUTHWEST WIND.

surely represent a preliminary stage in the prophetic ecstasy. Moreover, he speaks as if he were at a distance from Babylon, as if a spiritual force had lifted him up like Ezekiel (Ezek. 8, 3), and brought him to Jerusalem. And throughout, the prophecy is exceptionally obscure; the writer seems hardly yet to have fully recovered his normal consciousness.

(2) In Babylonia the southwest wind, which comes from the Arabian desert, was specially dreaded; see the images of the demon of the southwest wind in our museums. Probably, however, the writer refers to the *whirlwinds*



TRAIN OF ASSES AND CAMELS.

(5) So Tiglath-pileser III (745-728) says: *The land of Bit-Amukkân I trod down as at threshing*. Bit-Amukkân was one of the Chaldean states, which, like Bit-Iakin (see on 39, 1), gave much trouble to the Assyrian kings in relation to Babylonia. 10

Notes on Prophecy 2.

(pp. 60-64)

(1) The editor had a special predilection for the title *oracle* (Heb. *massá*), 13, 1 which occurs ten times in the headings of this section, and helps to show that it had once an independent existence. The prophecy (13, 1-14, 23) is the only one of the Exilic and post-Exilic prophecies which is ascribed to Isaiah, and the best reason for this deviation from editorial usage which can be offered is, that this prophecy introduces a collection of prophecies, chiefly Isaianic, on foreign nations. The heading is in fact a loose way of saying that this collection in the main comes from Isaiah.

There are four reasons why the *Oracle on Babylon* cannot be the work of Isaiah: (a) It has neither been proved, nor is it probable, that the return of a large body of Israelitish exiles was expected by Isaiah, whose attention (even when he is exceptionally hopeful) is absorbed by the actual people of Judah (11, 11-16 is, on various grounds, not Isaiah's).—(b) No prediction of a Babylonian Exile can be safely indicated in the prophecies of this period. Is. 39, 5-7 comes to us from a late hand, and the reference to Babylon in Mic. 4, 10 (if no more) is undoubtedly due to an interpolator.—(c) The writer of 13, 2-14, 23 does not assume the historical position of Isaiah. Read the prophecy, and judge. The Medes are described in it as already crossing the mountains of the frontier. Soon they will begin their appointed work of destruction, and the palaces of Babylon will become an awful desolation (c. 13). Can Isaiah have written in this way? It was long after Isaiah's time that the power of the Medes became formidable; and if that prophet could have foreseen such a gathering of the Medes and the subject Iranian peoples as c. 13 describes, he would have represented the Babylonians, not as their foes, but as their allies. To say that *king of Babylon* in 14, 4 = *king of Assyria* is only possible by a deplorable misuse of archeology. And as for Babylon itself, the city which Isaiah knew under this name was one which contended at a disadvantage with the colossal might of Assyria (read the history of Merodach-Baladan, 721-710).—(d) The balance of the evidence from ideas, phraseology, and style is in favor of a late date (even if a number of facts be set aside as doubtful, on the ground of their dependence on critical decisions as to the date of other disputed writings), and very decidedly opposed to the traditional theory of Isaiah's authorship. More especially is this the case with the Triumphant Ode in c. 14. Among the late ideas, notice (a) the conception of the day of JHVH as a day of universal judgment, and observe the want of moderation in the description (13, 6-13; cf. Zeph. 1; Joel 2; Is. 24, 34);—(b) the expectation of the admission of foreign proselytes (14, 1; see note);—(c) the adoption of the popular idea of Sheol (14, 9, 10; cf. Ezek. 31, 10-18; 32, 17-32);—(d) the reference to the belief in the *Mountain of Elohim* (14, 13; see note 8);—(e) the mention of the belief in demons of the desert (13, 21; see note 4).

As to the date, it is doubtful whether it should be placed before or after 549 (the year in which Cyrus overthrew the Median empire). The native commentator on Egyptian prophecies to whom the well-known French Egyptologist M. RÉVILLOUT has introduced us, always calls the Persians Medes, and the Greeks (excepting Æschylus) long spoke of the Medes rather than the Persians. The prophecy was at any rate written before the surrender of Babylon to Gobryas, the general of Cyrus, in 538. If 21, 1-10 be the earliest of the Babylonian prophecies, this one should certainly come next in order. If the reader will compare both compositions he will be able to estimate the supe-

riority of the former. Yet the work before us, imperfect as it is from a 13 modern point of view, attracted some early writers; it is imitated both in c. 34 and in Jer. 50. 51. And shocking as some of the details of c. 13 may appear, they are not more so than certain painful facts in the treatment of 5 Elam by Assyria (see note 4).

(2) The *El Shaddai* of Gen. 17, 1; Ex. 6, 3. The true derivation is 6 uncertain, but the name may have suggested to the ancient writer the interpretation *Destructive One*.

(3) The name of a single brilliant constellation is given to the whole class. 10

(4) This is but the counterpart of what Assurbanipal (669-625) says that 20 he has done in Elam: *In thirty days I smote Elam entirely to the ground. The voice of men, the treading of oxen and sheep, the sound of joyous music, did I cause her fields to lack. Wild asses, gazelles, and beasts of the field, in full number, I caused to lie down therein.*

15 The *satyrs* are goat-shaped demons of the desert (Lev. 17, 7; 2 Chr. 11, 15). 21 One is reminded of the Arabian *jinn*, which are represented as having monstrous hairy forms. Cf. on 34, 14.

(5) An early reference to proselytes (cf. 44, 5; 55, 5; 56, 3. 6; Ps. 115, 11). 14, 1 In later Hebrew *sojourner* even obtains the technical sense of *proselyte*.

20 (6) There is here a dim reminiscence of the mythic ruler of Sheol. He, 9 too, like the *shades* (etymologically, *the weak ones*), needs to be *stirred up* (cf. 1 Sam. 28, 15). From him the excitement passes to the sceptred and enthroned dead, who have a compartment of Sheol to themselves. See Job 3, 14. 15; Ezek. 31, 10-18; 32, 17-32), and compare the still more vivid pic- 25 ture of the underworld in the Assyrian poem, the Descent of Istar.

(7) In his splendor the king of Babylon had resembled the morning-star; 12 the figure was all the more striking when the stars were regarded as being animated (see Job 38, 7). The *dawn*, too, is personified, as in Job 3, 9; 41, 10; Ps. 139, 11. In the following line there seems to be a fusion of the conceptions 30 of the grave and the underworld. Cf. v. 19.

(8) By itself, this might be a mere hyperbole (as Job 20, 6), but the 13 context suggests that we are to supply mentally, *after death*. The royal boaster asserts that he is the peer of the *Most High* (Heb. *Elyôn*), and will enthrone himself on the sacred mountain, on whose summit the divine beings 35 dwell. Nay, replies the poet: to Sheol shalt thou be brought down (of course, after death). There was a wide-spread ancient belief in a lofty mountain of the gods, localized somewhere upon earth. Such a belief is traceable in Babylonia, and the Hebrew writer may have heard of the Babylonian Olympus. At any rate, Ezek. 28, 13. 14 proves that the Jews themselves during 40 the Exile spoke of a *holy mountain of Elohim*, and from Ezek. 1, 4 (cf. Job 37, 22, corrected text) we know that JHVH was then thought to dwell, not (as of old) at Horeb, but in the North. The conception is Babylonian. The seat of Anu, the god of heaven, was placed at the North Pole (JENSEN, *Cosmology of the Babylonians*, pp. 23 f.)

45 (9) The sky was mythically represented as a sea, out of which rose hills 14 (the clouds); cf. Job 9, 8; 36, 30.

(10) Other kings are buried in glorious mausoleums. But the dead body 19 of the defeated king of Babylon, after being trampled upon, is flung (into a pit?) among the other corpses, and this ignominious fate of his perishable body 50 is reflected in that of the shadowy form in which he still lives, or sleeps, in the *recesses of the pit* (i. e. of the underworld).

(11) The *heaps* are the mounds of ruins (*tels*, as they are called) which 21 abound in many once flourishing countries of the East, and not least on the Upper Euphrates. Cf. the phrase often used by Assyrian kings: *Into a heap of* 55 *ruins and into arable fields I changed it.*

Notes on Prophecy 3.

(pp. 64-96)

- (1) The annals of Nabû-nâ'id (the last king of Babylon, B.C. 555-538) 40, 1 tell us that in *the ninth year* (547) Cyrus, *king of Parsu*, crossed the Tigris 5 below Arbela. In the same year, it would seem (though the Babylonian annals do not refer to this) that Cræsus, king of Lydia, formed an alliance against Cyrus with Amasis, king of Egypt, and (if Herodotus may be trusted) Labynetus, *i. e.* Nabû-nâ'id, king of Babylon; Sparta also is said to have promised auxiliary troops. But without waiting for his allies, Cræsus crossed 10 the Halys in the spring of 546, entered Cappadocia, and captured Pteria. Cyrus, however, drove him back into Lydia, and in the autumn of the same year Sardis, the capital of Lydia, was taken, and Cræsus fell into the hands of his enemies. The exact history of the following years is unknown, but it is certain that in 539-538, after a victory in Southern Babylonia, the 15 army of Cyrus entered the city of Sippar, and two days later Babylon itself, amidst the acclamations of the inhabitants. It was probably at intervals during this period, but before the march upon Babylon, that the Second Isaiah wrote his book, which says so much of the (*far*) *countries* (*i. e.* those on the coasts of the Mediterranean) and of the *nations*, and so clearly implies 20 that they were deeply interested in the movements of Cyrus. The *large designs* attributed to Cyrus by Herodotus naturally produced a wide-spread excitement in the East, in which the Jews participated, and to this, combined with an intense belief in prophecy (Jer. 29, 10), we owe the splendid composition of the Second Isaiah. Cf. p. 131, l. 26.
- 25 (2) *i. e.* that the demands, not merely of justice, but of wrath (Jer. 16, 18), 2 have been satisfied. Cf. on 61, 7.
- (3) Ruined Jerusalem is likened to a disconsolate woman, lying on the 9 ground (52, 1. 2; 60, 1). Sympathizing friends are bidden to climb a high hill, and watch for JHVH's return. On seeing the first indications of this, 30 they are to hasten back, spreading the glad news (52, 7; cf. 41, 27). The prophet is transported in imagination to Palestine and to the time immediately preceding the fulfilment of the promise.
- (4) Compare Jeremiah 31, 10; 50, 19; Ezekiel 34, 11-16. 11
- (5) Lit., the spirit. Contrast Isaiah's conception of the divine spirit, 11, 2. 13
- 35 (6) Literally, *a drop from a bucket*; cf. Cant. 6, 5, *a flock of goats that lie* 15 *along the side of Gilead* (lit., *from Gilead*). The figure seems to be that of a drop trickling down the side of a bucket of water, and about to fall; the idea, that of smallness and feebleness.
- (7) The word rendered here *islands*, and elsewhere *lands by the sea* and 40 (*far*) *countries* (Heb. *ivyim*) occurs 12 times in Is. 40-56, always, except in 42, 15, with reference to the islands of the Mediterranean. Even of Greece proper some vague tidings may have reached the Jews, for Sparta is said to have offered help to Cræsus (note 1). Cf. 11, 11; 24, 15; Gen. 10, 5.
- (8) The first of a series of attacks upon idolatry (see 44, 9-20; 45, 20; 20 45 46, 1. 2. 5-7), not all, however, by the same hand. Cf. also Hab. 2, 18. 19; Jer. 10, 1-9; Ps. 115, 4-7; Baruch 6 (*all* post-Exilic passages). The writer addresses not so much Jewish or Babylonian polytheists as humanity at large; idolatry is a natural error of man as man. Still, his words must be suggested by what he sees before him. Babylon was the centre of a magnificent 50 idolatry, and the idols of the kingdom (being the tabernacles of the invisible gods) were considered as its great protectors. In the year of the surrender

of Babylon (538), we are told that *the gods of the country of Accad which* 40
are above and below the sky entered Babylon (i. e. were carried thither in
 procession) to avert the dreaded catastrophe (see the Annalistic Tablet of
 Cyrus, reverse, col. 1, ll. 10. 11). Cf. 45, 20.

5 (9) Implying the belief in a primitive revelation, which the writer may 21
 have got from the Judaic Writer (cf. 37, 26).

(10) The more correct expression is *the vault of heaven* (Job 22, 14). 22

(11) The first appearance of the verb *create* (Heb. *barâ*). A great, 26
 though unsystematic, theologian, the Second Isaiah chooses his words care-
 10 fully. *Those*, pointing upwards to the stars. Possibly this writer had practiced
 himself in religious addresses to private assemblies of Jews.

(12) The peoples of the world (especially of Asia Minor) are personified 41, ~~~~~~
 as so many men (cf. 40, 27), who have come together in alarm to discuss the
 great news of the march of Cyrus, and whom JHVH invites to a battle of
 15 argument. They are commanded to be silent till their turn comes to speak.
 The tribunal is that of reason (5, 3).

(13) So the Assyrian king Assurnācīrpal (884-860) says: *Rugged paths, 3*
difficult mountains, which for the passage of my chariots and troops were
not suited, I passed. Cf. also Dan. 8, 5.

20 (14) The prophet again assumes that the *nations* have obtained by tradi- 4
 tion at least a faint acquaintance with the truths so dear to himself. Cf.
 Pss. 90, 31; 102, 27; see also Is. 43, 10. 13; 46, 41; 48, 12.

(15) i. e. Haran in Mesopotamia, Abraham's fatherland (Gen. 24, 4. 7). 9
 The writer places himself imaginatively in Palestine (cf. 40, 9), where the
 25 home of Abraham would seem as far off as Palestine seems to the Jewish
 exiles in Babylon.

(16) The writer is not yet *made perfect in love* (cf. 45, 24)! He dwells 15
 with delight on the destructive march of the conqueror.

(17) Lebanon, with its varied growths of trees, charmed many of the Old 19
 30 Testament writers. Hence the author, who is far from Babylon, at any rate
 in spirit, mentions at least four trees which are *the glory of Lebanon*. The
 acacia is common in the dry beds of water-courses: the valley of Kidron is
 called in Joel 3, 18 the *Valley of Shittim* (or acacias). The oleaster is
 abundant throughout Palestine, except the Jordan valley. The myrtle, too,
 35 abounds in the glens of Palestine; it seems to have been introduced during,
 or after, the Exile, for it is only mentioned in post-Exilic writings. The cypress
 referred to here (Heb. *tē'asshūr*) is a small kind of cypress resembling the
 cedar (*oxycedrus*). Probably the writer means that these trees will adorn
 the transformed desert through which the exiles return home (cf. 40, 3). But
 40 this is only a matter of conjecture.

(18) Again a dispute; this time between JHVH and the false gods. The 21
 Israelites and the heathen are in the background. The false deities are sup-
 posed to complain of their credit having been injured by the preceding
 statements. JHVH invites them to justify this complaint by proving that they,
 45 too, have uttered predictions which have been fulfilled.

(19) Lit. *what they were*. The false gods may mention either predic- 22
 tions of past events, which were duly fulfilled, or predictions of future events,
 the *issue* of which JHVH and His followers will carefully mark. Or, lastly,
 let them give any proof that they like, of their ability to act.

50 (20) The false gods being silent, the controversy should be closed. But 26
 JHVH once more challenges them. He claims to have called Cyrus from the
 North-East to overthrow the empire of Babylon. The victor, in response,
 becomes a worshiper of JHVH, *proclaiming His Name* in prayer and praise

(cf. 45, 3). Already there are some highly favored non-Israelites whom the one true God leads to a knowledge of Himself. Chief among them is Cyrus, whom the Second Isaiah no doubt regards as a worshiper of the Persian god of light, Ahura-Mazda, of whose similarity to the JHVH of the Hebrew prophets some reports may possibly have reached him. To have announced the successful career of this noble-minded king and warrior is offered as a proof of JHVH's sole divinity. Which of the false gods has foretold in oracles the rise of Cyrus?

(21) Instead of saying *I first announced it*, JHVH points to His prophet, the writer of these chapters.

(22) The verdict of v. 24 is reaffirmed; the heathen gods and their images are worthless. The text here is in some slight disorder.

(23) The first of a cycle of highly poetic oracles on the *Servant of JHVH* (see also 49, 1-6; 50, 4-9; 52, 13-53, 12). Who is this great personage? Before the Exile there were individual *Servants of JHVH*, like the patriarchs (Gen. 26, 24; Ex. 32, 13; Ezek. 28, 25), Moses (Num. 12, 8; Deut. 34, 5; Josh. 1, 1), David (2 Sam. 7, 8), and especially the prophets (2 Kings 9, 7; 17, 13; 1 Kings 14, 18; Is. 20, 3). But the nobler exiles, who combined the old belief in a special connection between Israel and JHVH with a new and sublime faith in the Creator and moral Governor of the world, became conscious that the preservation of a *remnant* of Israel must have had an object of world-wide importance, viz. the conversion of the heathen into willing Servants of the true God. Israel, then, is henceforth ideally a prophet, not in the sense of a predictor, but in that of a divinely appointed and gifted teacher. Looking at his people in the light of this ideal, the writer uses the most exalted language concerning it (see e. g. 49, 1-3). At other times he betrays a consciousness that the actual Israel falls far short of its high ideal (see on 42, 18; 43, 8; 52, 13-53, 12). The inconsistency is lightened by the hypothesis that the *Servant* is the Genius (the *ka*, as the Egyptians would have said) of Israel, and Israel itself only in so far as this invisible but most real Genius becomes actualized in living Israelites. This is no fantastic theory, but is in harmony with ancient Oriental, and especially with Jewish, modes of thought. Indeed, the preexistence of Israel in the heavenly world was a tenet of later Judaism. It should be added that it is very far from certain that the four poetic oracles on the *Servant* were written by the author of the Prophecy of Restoration himself. They may have been inserted by him, or by an editor, from another source, or have been composed by some gifted writer to supplement the work of the Second Isaiah. For the present writer's view, see p. 131, l. 14.

(24) Israel is to be henceforth a people of missionaries. *Law* means a sound religious ordering of life based upon the principles of the prophets and the laws of Israel. In v. 4 a nearly synonymous word is used, *instruction* (or *direction*, Heb. *tôrâh*), the sense of which is clear from 2, 3.

(25) The writer assumes that sorrow is no monopoly of Israel (cf. 25, 7). Like Ezekiel, perhaps, he is a pastor to individuals as well as a prophet to the community, and has bound up many broken hearts (cf. 51, 1) by the faithful presentation of truth. Genuine prophetic natures like his own are the opposite of cracked reeds and glimmering lamps (v. 4), and into such he would have all Israelitish natures transformed. Then Israel will be indeed the *Servant of JHVH*.

(26) Cyrus is not the only one among the heathen who is being prepared to accept the true religion. There are spoken and unspoken longings which find their way to the ear of the One God (cf. Mal. 1, 11; Ps. 65, 2), and just now, according to the prophet, the assembled nations have willingly listened (41, 1 &c.) to a conclusive argument in favor of JHVH's sole divinity.

(27) His contemplation ended, the prophet proceeds to expound a part 42, 5 of his great theme. JHVH is the God of the world, who makes nothing in vain, and neglects nothing that He has made. He has a purpose for Israel and for the nations. First, the spiritual sensibilities of the former must be 5 quickened, and then it must receive freedom of movement. In this way the old Israel will be formed anew, and qualified to become a symbol and pledge, nay, more than this, an embodiment of the new covenant between God and man. The *folk* are the human race (*cf.* I. 17); thus the parallelism with the next phrase is complete.

10 (28) Events *shoot forth* from predictions (*cf.* 55, 10. 11). The *new things* 9 are not merely the victories of Cyrus, but, much more, the glorious future of Israel, of which those victories are the condition. No mere politician could guess that Israel would be treated by Cyrus differently from other peoples, and that Jerusalem would become the religious capital of the world.

15 (29) The last occasion on which JHVH broke silence (*cf.* Hab. 1, 13; Ps. 14 28, 1), and helped His people, was the long-past invasion of Sennacherib (701).

(30) Here the prophet returns to his proper theme. The preceding 18 *promises* (v. 17) are conditional. Israel needs to be prepared for its deliverance and for its subsequent work. At present the *blind* and the *deaf* appear 20 to predominate in the community of the exiles. But they are happily not *blind* and *deaf* beyond recovery, and JHVH has promised (v. 7^a) to cure them.

(31) JHVH had been pleased to raise up a succession of prophets (Jer. 21 7, 25). The writer may be specially thinking of the *great and glorious* promises of Deut. 18.

25 (32) Babylon to a faithful Jew is no better than a dungeon (so v. 7). 22 *Cf.* Zech. 9, 11.

(33) Again one must lament the inconsistencies of the Second Isaiah (see 43, 3 on 41, 15). The richest lands in the world he would see given up to pillage as a *ransom* for Israel. For *Seba*, see on Gen. 10, 7.

30 (34) The abrupt transition from v. 8 to v. 9 forces us to suppose a *lacuna* 8 in the text. The appeal already made in v. 18 ought surely to be repeated in a somewhat expanded form (*cf.* 55, 1). *Wherefore will ye hold your peace when JHVH pleads with the nations? Can ye not even yet see? can ye not even yet hear? Let us come together to the tribunal.* After this we can 35 understand the summons addressed to the *nations*.

(35) Alluding to chapter 41, verse 27. 9

(36) In witnessing to the existence of the predictions now being wonder- 10 fully fulfilled, Israel will be led to draw the inference that JHVH is its deliverer, and has a high purpose for it.

40 (37) Compare Deuteronomy, chapter 32, verse 12. 12

(38) Compare Exodus, chapter 14, verse 15. 17

(39) See on 42, 9, and *cf.* 40, 4; 41, 18. 19. Fresh victories of Cyrus seem 19 to this fervid writer like the *putting forth* of leaves, which heralds the advent of summer (Matth. 24, 32).

45 (40) The natural order of things has been reversed. Israel should have 22 sued for JHVH's favor with words and acts of dutiful love. Instead of this, it has laid upon JHVH a heavy burden, which only His fidelity to His gracious purpose could have induced Him to accept. He has been compelled (so the prophet would say) to awaken Israel from its slumber, and devise an elaborate 50 scheme for saving it from the further consequences of its sins. It is true, JHVH did not impose the troublesome sacrificial system on the Israelites (Jer. 7,

22. 23), but He did require prayer and obedience. These higher forms of sacrifice (as the Psalmists regarded them) Israel has not paid. The passage is awkwardly expressed; the author is too literary, and thinks of parallelism of phrase rather than of sense.

5 (41) *i. e.* by thy deliverance from that exile which was thy punishment. 24

(42) *i. e.* Jacob (Hos. 12, 4). 27

(43) *i. e.* the priests and prophets (*cf.* Jer. 6, 13; 23, 11).

(44) *i. e.* by the practice of heathenish cults, 2 Kings 21, 3-5. 7; Ezekiel 28 8, 3-17.

10 (45) *i. e.* the Upright one, a poetical title of Israel, designating the nation 44, 2 under its ideal character; *cf.* Deut. 32, 15.

(46) Exile to the ancients was national death (5, 13. 14). The life-giving spirit must first of all reawaken an Israelitish feeling, so that the thought of belonging to Jacob, or Israel, and to Israel's God is a source of pride and happiness. We are not told that the promise includes the adoption of non-Israelites into the favored people; that is reserved for a later revelation (55, 5). At present, the writer's object is to produce in Israelitish exiles a consciousness of ability to fulfil Israel's high mission. Nor are we yet instructed as to the range of this Israelitish revival. The physical and the moral lie side by side in the prophetic description. Later on we shall learn that it is *through righteousness* that the new Zion will be *established*, and that all Zion's children will be *disciples of JHVH* (54, 13. 14). The figure of the outpouring of the divine spirit is a favorite one with late writers; see 32, 15. 16 (in connection with moral life); Joel 2, 28 (of prophetic inspiration); 25 *cf.* also Ezek. 38, 1-14 (vision of the dry bones), Mal. 3, 10 (the poured out physical blessing).

(47) Tattooed marks originally had the force of a charm. This meaning, however, is inapplicable here. The marks are a sign of self-dedication to the service of the true God; (contrast Lev. 19, 28). So JHVH Himself has engraved 30 the walls of Jerusalem *on the palms of His hand* (49, 16), as a pledge that He will restore them.

(48) This explains the parallel words in the first line of the verse. *Israel* (*i. e.*, virtually, *Israelite*) will be regarded by proselytes as the highest and most flattering of titles.

35 (49) Verses 9-20 interrupt the context. They come from a time when 9 the Jews had become earnest preachers of monotheism. The writer lacks the poetic gifts of the Second Isaiah; his description is cold and labored, and scarcely rhythmical (*cf.* Jer. 10, 3-9).

(50) The god had to be charmed into the image by spells (as to this 11 40 day in India).

(51) *Viz.*, that JHVH alone is a Rock (Deut. 32, 4 &c.), and alone can 21 prophesy (vv. 7. 8). The writer of vv. 9-20, however, took *these things* to mean the foolish practices of idolaters (this is evident from 46, 8, which is also his work), and therefore substituted for the illegible parts of the original text two 45 lines (vv. 21b. 22b) containing an appeal to Israel not to give up its God, but rather to *return* from its wanderings (*cf.* 31, 6; 55, 7, both inserted passages).

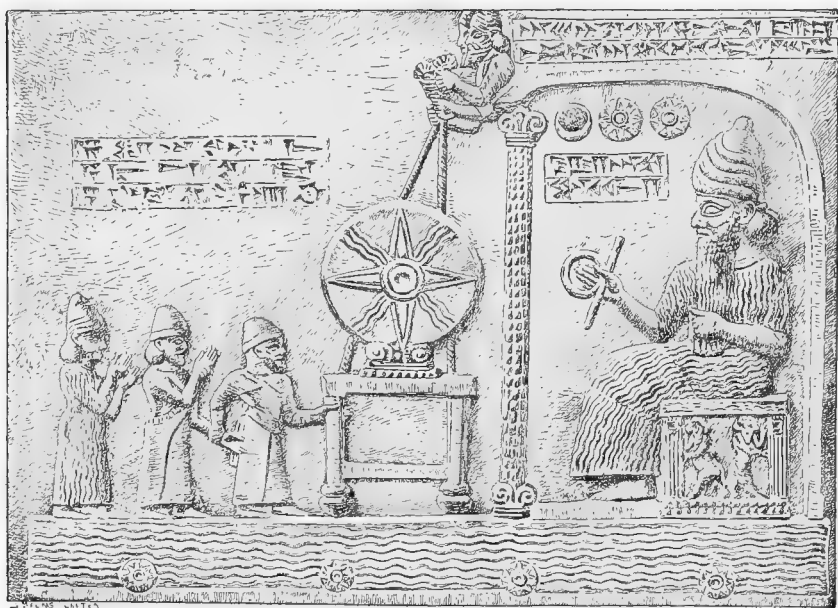
(52) The prophets who foretold the close of the Babylonian Exile from 26 Jeremiah onwards are contrasted (see v. 25) with the Babylonian soothsayers.

(53) *My friend*, as Zech. 13, 7. The king's *friend* was the first of his 50 courtiers; *cf.* 2 Sam. 15, 37, and the title of *friends* given to a certain class of Egyptian courtiers.

(54) This passage seems referred to by the Chronicler in the edict which

he ascribes to Cyrus (2 Chron. 36, 23). In his time v. 28 was doubtless **44** already increased by the addition of the words *And that he should say &c.*, which are properly a variant to the reading (see AV) in the text of v. 26, line 2, and describe the purpose of יהוה to cause the rebuilding of Jerusalem and **5** the Temple, but which in their new position seem to be a prophecy of the rebuilding of both by Cyrus.

(55) The Babylonian empire fell unregretted even by the Babylonians. **45, 1** The last king (Nabû-nâ'id, 555-538) had burdened his people with heavy taxes to defray the cost of his buildings, and shown himself generally unequal **10** to his regal duties. The command of his army he had entrusted to his son Bêl-shar-uçur (Belshazzar), devoting himself meanwhile, among other things, to antiquarian researches which enabled him to rebuild the temple of the Sun-god at Sippara on its ancient site. His piety, too, was not in accordance with



SHRINE OF THE SUN-GOD AT SIPPARA.

the prejudices of the priesthoods, whether of Babylon or of the other cities **15** of the land. The march of Cyrus was therefore greeted with acclamations, and Babylon opened its gates to Ugbaru (Gobryas), the general of Cyrus. In the cylinder inscription of Cyrus (which doubtless represents the views of the priests of Babylon), we read (line 12): (*Merodach was*) concerned for the righteous king whom he bore in his heart, of whose hand he took hold, for **20** Kurash (Cyrus), king of the city of Anshan; his name he proclaimed, for the sovereignty of the whole world was his name published. Compare SAYCE, *Records of the Past*, New Series, Vol. v, p. 165.

(56) Cf. Ps. 107, 16. GROTE, however, writing before the Cyrus inscriptions were discovered, remarks that *it is certain that the vast walls and* **25** *gates (of Babylon) were left untouched.* The true greatness of the Second Isaiah does not lie in circumstantial prediction.

(57) See note 20 on 41, 26.

(58) See on 51, 9. 3. 7

(59) Another refreshing lyric intermezzo. The poet calls for a *bridal* of 8

the earth and sky (cf. Hos. 2, 21, 22; Ps. 85, 11), issuing in the redemption 45 of Israel.

(60) Some of the exiles murmur at the selection of Cyrus for deliverer. 9 Not comprehending the high mission of Israel, they hanker after a victorious 5 king of their own race. Thus they virtually deny at once the power of the Creator to choose His own instruments and the essential rightness of His choice (see v. 13, in *righteousness*). The figure of the potter occurs again in 29, 16 and 64, 8, both post-Exilic passages.

(61) The words *concerning my sons* are an incorrect gloss; cf. 29, 23. The 11 10 *work of God's hands* is not Israel, but the group of events centring in the deliverance of Israel by Cyrus.

(62) The conquest of these nations was permitted (48, 3) as a compensation 14 to Cyrus for his liberation of Israel. It is now added that the captives taken by Cyrus shall pass before the liberated captives of Israel (cf. v. 13), and con- 15 fess the sole divinity of Israel's God. The stature of these foreigners is specially mentioned, as adding to the interest of the procession. Isaiah had long ago been struck by the tallness of the Ethiopian ambassadors (18, 2); cf. Herod. 3, 20. Giants in fetters would be a still better spectacle. For the idea of the whole passage, cf. Enoch 90, 30, where the homage of the Gentiles is anticipated 20 with delight.

(63) Strictly speaking, they pray through Israel (as a prophetic *mediator*) 18 to JHVH, who has *hidden Himself* to all the world except Israel. *In Judah is God made known* (Ps. 76, 1).

(64) This is a new revelation, and therefore introduced by a fresh assertion 25 of the creatorship of JHVH (cf. v. 12; 42, 5; 44, 24), for it is as Creator that the one true God is also the director of history. But *this* declaration contains a new feature, *viz.*, that the world was made with an object: it was to be the home of man. The new revelation is thus prepared for, *viz.*, that in His direction of the course of history JHVH has also had an object, and that, though 30 at first this may have seemed to be limited to Israel, it will now be seen to be coextensive with the human race. Just now the Egyptians and others, who have saved their lives but not their liberty, have marveled at the mysteriousness of JHVH. To Israel, thanks to the ever clear voice of prophecy, the purposes of JHVH have been free from mystery, and now prophecy utters its voice again for 35 the whole of mankind. Let all those who have been spared in the great convulsion of nations come together (cf. 41, 1, 21; 43, 9), and confess the folly of idolatry and the sole divinity of the self-revealing God. They shall then hear the great news that for them, too, there is deliverance, though not (till they receive religious instruction?) equality with Israel. Observe, the prophet assumes 40 that a large part of mankind will be destroyed in the wars of Cyrus (cf. 41, 15). He exaggerates the number of the enemies of Israel, which has surely not yet become *odium humani generis*.

(65) Cf. 48, 16.—(66) *i. e.* in Sheol, alluding to the oracles of the gods 19 of the underworld, or of the spirits of the dead. Cf. on 57, 9 (end).

45 (67) The gods of Babylonia were carried about in sacred boats at the 20 great festivals, especially at that of the New Year. See note 8, on 40, 20.

(68) A fragment of a song of derision on the expected captivity of 46, 1 Babylon, which serves as a text for an address to the Jewish exiles. See note 1, on 40, 1.

50 (69) Bel or Merodach (Babyl. *Marduk*; see p. 157) was the divine patron of Babylon, Nebo (Babyl. *Nabû*) of Borsippa. Between these two gods (father and son) the supreme divine power was divided. Their sacred images, the poet says, are packed up to accompany their captive worshippers. Clearly he

wrote *before* the fall of Babylon (538); for Cyrus, as we know from his cylinder inscription, was friendly to the people and reverent to the religion of Babylon.

(70) See on 45, 20.

5 (71) The Babylonians have had, and still have, to carry their gods; the Israelites have been, and still are, carried by
10 their God. The religion of the one people involves much labor, and cannot avert disaster; that of the other is simple
15 (see on 43, 24), and ensures the national continuance. The Israelitish people is regarded as a living organism, which
20 passes through successive stages of existence, like a human being (*cf.* Ps. 71, 18).

(72) To our prophet, 25 the triumph of Israel's cause is a manifestation of JHVH's righteousness (*cf.* 45, 8).

(73) The writer sup- 30 poses erroneously that Babylon has never yet been conquered. For the figure, see 23, 12, and *cf.* on 1, 8.

35 (74) An exaggeration like 42, 22.

(75) Alluding to the signs of the zodiac, which are of Babylonian origin;
40 (see next page).

confidential announcement. This passage must be taken together with Ps. 81, 5^b-16, a lyric fragment of the Persian period (538-323). The foes of Israel are as powerful as ever, and even the national existence seems threatened. In touching language (for here he is himself, and not a mere interpolator) the
45 writer, who is conscious of inspiration (see v. 16), and can therefore speak for his God, expresses the sorrow of JHVH for the disobedience which has rendered this punishment necessary. This composite chapter is closed by a lyric outburst of the Second Isaiah. CC. 49-55 were appended in the time of Ezra (p. 131, l. 32).

(78) *i. e.* from the time that Cyrus's great career began, JHVH has been, 50 as it were, watching the fulfilment of His predictions and guarding His chosen instrument. The gloss *and now* &c. presupposes a different and a wrong view of the meaning. The reference to the spirit of JHVH recalls 61, 1.

(79) Alluding to Genesis 22, 17; 13, 16.

(80) Taken by the last editor from 57, 21.

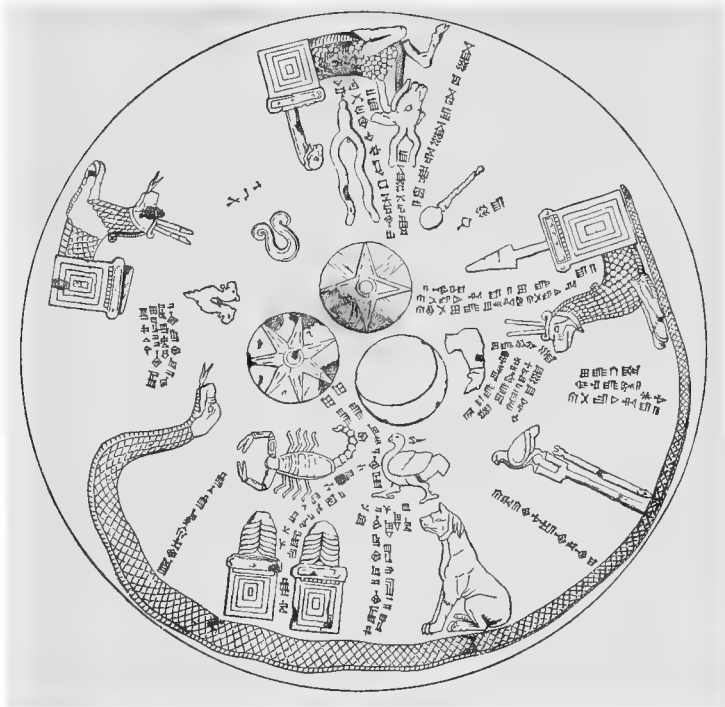


NEBO.

(76) The lucky and unlucky days were care- 3 fully noted in the Assyrian and Babylonian calendar. We still possess many of the monthly reports of the official Assyrian astronomers and astrologers.

(77) The genuine 48, 1 part of this chapter is largely made up of repetitions. Before venturing on fresh teachings, the writer would fain once more impress the argument from prophecy and the doctrine of JHVH's creatorship on his readers. The post-Exilic editor, however, 12 was dissatisfied, and actually interlaced the Second Isaiah's work with severe reproachful remarks addressed to 47, 1 his own contemporaries, who had fallen back, as he considered, into obstinate unbelief. The largest mass of inserted matter is in vv. 16-19, 6 where the editor (uttering, as he thinks, the 13 mind of the original writer) makes what he regards as a new and

(81) Verses 1-6 form the second poem on the *Servant of JHVH*. Here 49,6 that great personage speaks of himself. He tells us that in spite of his long preparation and divine gifts he has had moments of discouragement in his work (among the Israelites), but that he has conquered his depression by 5 faith. He adds that a fresh revelation has now been granted him, to the effect that his prophetic activity is not henceforth to be confined to Israel, though he must finish his work of *raising up the tribes of Jacob* before he can appropriate the privilege of a wider service. The expressions used here imply that the Genius of Israel (denominated in this prophecy the *Servant of JHVH*; 10 see on 42, 1) took visible shape in those prophetic teachers who, like our author and his fellows, strove to prepare the exiles for the great change in their prospects, and some of whom, as certain Psalms show, endeavored to carry on this work under the altered conditions of the reorganized Judean community.



BABYLONIAN SIGNS OF THE ZODIAC.

15 (82) Cf. 52, 14. 15. Observe that the sermon has a far narrower range 7 than the text.

(83) See note 27, on 42, 5. 6, where however the reference is not, as here, 8 to the people of Israel, but to the human race.

(84) An introductory distich on the gathering of the dispersed of Israel 12 has fallen out. V. 12, as given in our corrected text, mentions the three chief centres of the Jewish dispersion, viz. Babylonia (*the end of the earth*, cf. 41, 9), the maritime lands (cf. 11, 11), and Egypt (Jer. 44, 1), the southern limit of which was Syene (properly the island of Elephantine, a little to the north of the first cataract of the Nile). The correction of *Sinim* to *Sewēnim* 25 is very slight. The *Sinim* of the Received Text cannot be satisfactorily explained; the identification with the *Chinese* is philologically untenable. *Syene* is referred to in Ezek. 29, 10; 30, 6.

(85) See note 46, on chapter 44, verse 3.

49, 16

(86) *i. e.* the exiles from Babylon (so 54, 13).

17

(87) According to a primitive conception, a city or a country was the mother of its inhabitants, and if the latter were removed to a foreign land, it was as if their relation to their mother were canceled (*cf.* 23, 4). Hence Zion's exclamation of surprise.

(88) Zion, who still dreads the Babylonian power (49, 12, 13), asks an incredulous question. The implied answer is in the affirmative, and its justification is furnished by v. 25: Babylon shall be made to disgorge its prey.

(89) Two fresh figures. In v. 14 JHVH is presented as Zion's father, but as showing more than a mother's love (*cf.* 31, 5). Here He speaks as her husband, by whom she has been dismissed, but not formally divorced. Then He addresses Himself to the Israelites, and denies that He has sold them (as Hebrew parents did with their children, when in debt; see 2 Kings 4, 1) to any human creditors. Zion and her children can, therefore, easily be restored. But why do they not respond, it is asked, to the preaching of His prophet?

(90) A soliloquy of the *Servant*, describing the indignities which he has had to suffer in the course of his prophetic career. It forms the third poem of the cycle, and leads on to 52, 13-53, 12.

(91) *Cf.* 42, 2, 3. The *Servant's* mission is to persuade. He is sent first of all to the *weary* (*cf.* Matth. 11, 28), because these at any rate feel their inward poverty, and he works upon them with divinely given words. True, he can sometimes speak sharply (49, 2), but *faithful are the wounds of a friend*.

(92) The *Servant* is no longer spiritually *deaf*, but receives those *daily* revelations which the interpreter of God's truth needs. *Cf.* WORDSWORTH:

Teach me with quick-eared spirit to rejoice
In admonitions of thy softest voice.

The later writers often describe JHVH as a Teacher (see on 30, 20).

(93) So Jeremiah, the type of the *Servant* (Jer. 17, 6).

5

(94) So Jeremiah again (Jer. 20, 7); Job, the type of humanity and of Israel (Job 30, 10); penitent Israel itself (Lam. 3, 30); and the Genius of Israel elsewhere (Pss. 22, 7; 69, 7).

(95) In several of the post-Exilic Psalms the word *arrows* is used figuratively (*cf.* Prov. 25, 18) for the malicious slanders to which the faithful portion of the Jewish community was exposed from foes without and within (see Pss. 57, 4; 58, 7; 64, 3). Troubles of this sort may be referred to here. A similar retaliation is threatened in Ps. 120, 2-4.

(96) Compare chapter 66, verses 23 and 24.

(97) The three parts of this chapter (*viz.* vv. 1-8; 9-16; 17-23) may, perhaps, have been originally independent passages.

(98) Compare Hebrews 11, 12; Matthew 3, 9.

(99) The furthest point which Hebrew personification has reached. There are various expressions for the self-revealing aspect of the Deity (the *Arm* of JHVH is one of them; *cf.* 40, 10; 63, 12); but only here is that personified aspect directly addressed.

(100) In 45, 7 the prophet has contradicted Oriental dualism; light and darkness, he says, were alike ordained by JHVH. But he does not reject the traditional myths which speak of a conflict between the God of light and the

- rebellious monsters of darkness, such myths as are alluded to in Job 9, 13; 51 25, 2; 26, 12, 13, and are so fully described in the sacred texts of Babylon and Egypt (see note on 30, 7, with illustration). If JHVH, once for all, subjugated these rebels, it must have been in that remote antiquity in which His almighty-
 5 ness was most conspicuously displayed. To this great deed the prophet refers when appealing to JHVH to put down Babylon, lest this hostile power should quench the light of true religion which shines in Israel in endless darkness. *Rahab* is one of the names of the chief antagonists of JHVH (30, 7; Job 9, 13; 26, 12); the *Dragon* or *Leviathan* (Job 3, 8; 7, 12; cf. Is. 27, 1) was another.
 10 See the Babylonian epic of Creation (referred to on Gen. 1), and the Egyptian Book of the Dead, c. 15: *Hail to thee, who slaughtertest the Sebau, and annihilatest Apepi* (the dragon of darkness). The *sea* and the *great ocean* are the primeval waters of chaos; the *depths of the sea*, however, are those through which, by the power of God, the Israelites passed *on dry land* (Ex. 15, 19).
 15 (101) A natural transition of thought. After the Exile *Rahab* and *Leviathan* became symbols of the hostile powers of the world (Pss. 74, 13, 14; 87, 4; 89, 10; Is. 27, 1), especially Egypt. Cf. also Ezek. 29, 3; 32, 2.
 (102) Verse 11 is inserted from chapter 35, verse 10. 11
 (103) See the note on chapter 59, verse 21. 16
 20 (104) Alluding to Jer. 25, 15; cf. Ezek. 23, 32-34; Ps. 75, 8. 17
 (105) Contrast the song of derision on Babylon, chapter 47. 52, 1
 (106) The writer wishes to express the illegitimateness of the several
 oppressions of Israel. In Egypt Israel claimed the privileges of a guest; and even Assyria *paid* nothing to JHVH for the right of subjugating His people.
 25 *And now*, as to Babylon, *what advantage has accrued to JHVH from the carrying away of Israel into exile?* *Here*=in Babylonia; the writer at any rate believes himself to write as the Second Isaiah would have written, though he is far from having adopted the style or the ideas of that great writer, and though the expression *here* is strictly speaking inconsistent with *thence* in
 30 v. 11.
 (107) Compare Psalm 44, verses 14 and 16.
 (108) See on chapter 40, verse 9, and compare Nahum 1, 15^a. 7
 (109) Compare Numbers 14, 14: *For Thou, JHVH, art seen eye to eye*. 8
 (110) Six years before the destruction of Jerusalem (586), Ezekiel already
 35 thought that JHVH had forsaken it (Ezek. 1), and that to destroy the city He would have to return to it (Ezek. 8). So Nabû-nâ'id, the last king of Babylon (555-538), speaks of the Moon-god as having forsaken the city of Haran. Cf. 63, 17; Zech. 2, 10-12.
 (111) In 45, 13 it is said that Cyrus shall rebuild JHVH's city (Jerusalem), 11
 40 and in 44, 26 that the foundations of the Temple shall be laid again. What more natural than that the returning exiles shall carry back with them the sacred vessels which Nebuchadnezzar had taken to Babylon? That the writer lays so little stress on the recovery of the vessels, need not surprise us. He would certainly have desired an extremely simple sacrificial system (cf. 43,
 45 22-24).
 (112) Thus modifying the injunction in 48, 20. *Not in flight* (as at the 12 first Exodus, see Deut. 16, 3; Ex. 12, 11); because of the blind and the lame, the women and the children (Jer. 51, 38).
 (113) Compare Micah 2, 13 (a late insertion).
 50 (114) The climax of the poetical oracles on the *Servant*. A fuller description than before is given of the sufferings of the Servant. The chief stress, however, is not laid upon these, but upon the announcement of his glorifica-

tion. When this prophecy is fulfilled, the whole world will be astonished, and the prophet hardly ventures to let it cross his lips, even among his own disciples, fearing to make too great a demand upon their faith. He accompanies it with a sketch of the sufferings of the Servant (for which he and his are, he feels, partly responsible), not merely for the sake of the heightened contrast thus produced, but to explain the divine purpose in permitting, or to speak more boldly and more correctly, in causing those sufferings. The expressions used are of a more individualizing character than ever before, and suggest that the writer must have been thinking of some famous martyrs, such as Job, whose story in some form was probably already in existence, and the prophet Jeremiah, whose death may be referred to in Zech. 12, 10 (post-Exilic) as having brought guilt on the community. They remind us of some Psalms which have often been ascribed to Jeremiah, but which are better regarded as Psalms of the personified community of faithful Israel, written at a time when the life and fortunes of Jeremiah seemed like a picture of the life and fortunes of Israel. Of these Psalms the most striking are Ps. 22 and Ps. 69, and the former in particular is strikingly parallel to Is. 53, both in the singular prominence of the individualizing features, and in the spiritual perfection of the character portrayed. Both compositions refer, not to Israel as a whole, but to Israel in so far as it embodied the Genius of Israel, *i. e.* to the prophetic teachers (*e. g.* Jeremiah) and their disciples. These noble Israelites were not indeed perfect, but the Genius which inspired them *was* perfect; and it was in virtue of this that they could prevail. In them, to the eye of faith, the Genius of Israel preached and suffered, and, in spite of appearances, overcame. Their sufferings (whether they always culminated in a violent death or not), meekly borne, were profitable (see note 120, on 53, 4) to the whole community. They prepared the way for others to fulfil Israel's grand mission to the world at large.

(115) The object of this couplet is twofold: (a) it explains how it came to pass that the kings had never heard of the Servant and his high mission, and (b) it prepares the reader to expect something very wonderful from the following prophetic poem. The speaker is the poet or prophet himself, who admits in the sequel that previously he had himself been no wiser than his fellow-countrymen. Even now he and his fellow-prophets stand alone; it needs a prophetic ear (*cf.* 50, 4) to hear with intelligence and faith so strange a revelation. The *Arm of JHVH* means His wonderful power as exhibited in the contrasting events of the life of His Servant. 53, 1

(116) Such was the external appearance of the meek and lowly men who exemplified and taught the prophetic religion before and at the outset of the Exile. The Israelites in general saw nothing to admire in them. *Before us* = in our judgment. The writer speaks as if he and his readers had taken part in the opposition to Jeremiah and Ezekiel; doubtless he still believes, to some extent, that the children are punished for the sins of the fathers (*cf.* Lam. 5, 7).

(117) *Cf.* 49, 7; Jer. 20, 7; Lam. 3, 14; Job 19, 14, 18 (Job is partly a symbol of Israel); Pss. 22, 6, 7; 31, 11, 12.

(118) Compare Psalm 88, 18; Job 17, 14.

(119) Like a leper; *cf.* Job 19, 13-19; 30, 10; Lam. 4, 15; Wisdom 2, 16. 4

(120) In the Psalms, the community, suffering under a sense of God's displeasure, is described as a sick man (see *e. g.* Pss. 6, 1-3; 38, 3-7). The relatively innocent suffer, not only with, but for the guilty, by a free moral act. They accept the national calamity as a chastisement sent for Israel's good (*cf.* Job 5, 17); and by their lives and death they reach more than they could by their sermons.

(121) The Vulgate renders, *quasi leprosum* 'as a leper,' to which rendering

we may partly trace the medieval sympathy for lepers. Leprosy was thought to be a direct *stroke* from God (*cf.* Lev. 13, 3. 9. 20), a punishment for grievous sin (Num. 12, 9. 10; 2 Kings 15, 5). Hence partly the unjust accusations of Job's friends.

- 5 (122) Referring probably not to persecutions of Jeremiah and his followers 7 (see v. 8, end), but to the troubles of the opening years of the Exile (*cf.* Lam. 4, 5). It was God who *dealt rigorously* with the Servant; God, of whom Job says that He *ran upon him like a warrior* (Job 16, 4). It seems to have struck both the prophet and the poet that in time of national trouble 10 the best men suffered most.

(123) Such is the ideal of the Israelite, according to Lam. 3, 28. 29. The image of the lamb is suggested by Jer. 11, 19, where, however, Jeremiah is only lamb-like till he has become acquainted with the *devices* of his persecutors.

- 15 (124) His sore afflictions ended only with his death. But his countrymen 8 never asked themselves whether this hard *fate* (lit. *way*; compare Ps. 37, 5) might not stand in some moral connection with themselves (somewhat as 57, 1). To a similar sufferer the scornful speech in Ps. 22, 8 (*Let him roll his fate*, i. e., let him lay his cares, *on JHVH &c.*) is addressed.

- 20 (125) One so grievously afflicted must (as people thought) be a grievous 9 sinner, and was therefore buried apart from other men, beside notorious criminals. The well-known rendering of AV, *and with the rich in his death*, is more than probably based on a corruption of the text. To be with the rich after death would moreover be a distinction inconsistent with the context.

- 25 (126) Sacrificial phraseology is used, as in vv. 4. 6. 11, symbolically. If 10 the Servant were to *sacrifice himself* for the good of the community, he would live again in those whom he had awakened to a new spiritual life. There is no figure here, for the Genius which inspired the prophetic martyrs could not die. The passage, however, has become mutilated, and we can only draw hesitating 30 inferences by the help of some probable emendations.

(127) Zion has been punished, but not divorced by her husband, and is now 54, 6 recalled to favor. *Cf.* Esth. 2, 14: *She came in to the king no more, except the king delighted in her, and that she were called by name.*

- (128) When the work of the Servant is completed (53, 11), all the children 13 of Zion will be, like himself (50, 4), disciples of the divine Teacher. *Cf.* Jer. 31, 34; Joel 2, 28. 29.

- (129) Guilt is regarded as a debt, the non-payment of which can be 16 brought to God's knowledge either by an offended person (*e. g.* Nebuchadnezzar, Ezek. 21, 23), or by a prophet (*e. g.* Elijah, 1 Kings 17, 18), or by the 40 Satan (Zech. 3, 1). A *destroyer* has been specially created to take from God's human debtors a pledge that their debt will be paid in full. But Israel's debt has been abundantly paid (40, 2); it has nothing more to fear from any *accuser* or *destroyer* in heaven or on earth.

(130) Alluding to 2 Samuel, chapter 7, verses 8-16.

- 45 (131) David's appointed work of uniting the nations under a single righteous 4 king could only be effected by a *witness* or preacher of the truth, and this *witness* or preacher was to be (as this prophetic writer knows) the regenerated people of Israel. Contrast the picture of David in Ps. 18, 37-45.

(132) Compare Isaiah, chapter 49, verse 8.

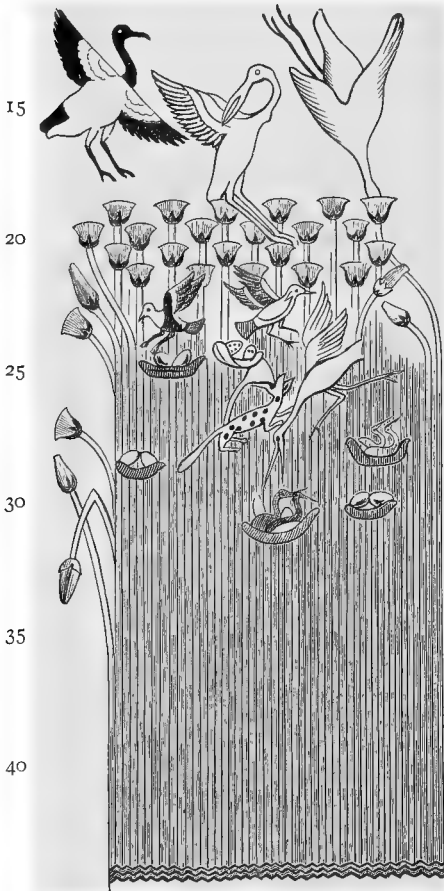
- 50 (133) *Cf.* 44, 26; 45, 23. Prophecy was regarded as having a self-fulfilling 11 power.

PART V.

Notes on Prophecy 1.

(pp. 97-99)

(1) There are three strata in c. 19, and it is scarcely probable that even 19, 1 the earliest is Isaiah's work. It is true that in 711 Isaiah expected an Assyrian invasion of Egypt, and that the Assyrian king Sargon (722-705) might fitly be called a *hard lord* (v. 4; cf. 14, 29). But there is a want of concreteness in the description which is not Isaianic, and (besides other adverse phenomena) a want of originality which points to the imitative period *par excellence* of Hebrew literature, *viz.* the post-Exilic.



EGYPTIAN CANEBRAKE.

fully entitle him to be called a *fierce king*. The Second Isaiah had already promised *Egypt, Cush, and Seba* to Cyrus (43, 3); but it was Cambyses who carried out what Cyrus, perhaps, had planned. It is safe to suppose that the main part of the prophecy was written not later than 485 (reconquest of Egypt by Xerxes), but possibly soon after 528 (Cambyses).

(2) Whenever the central authority 2 in Egypt received a shock, the governors of the *nomes* (which had formerly been principalities) asserted their independence. This the writer may easily have known.

(3) No doubt this would be the 3 course adopted by the Egyptians in any sore calamity. Magic was at all times much cultivated in Egypt, and more especially in the period of its decadence (see MASPERO'S *Contes*). But the form of expression, especially in v. 3, ll. c and d (cf. 8, 19), is Palestinian.

(4) Verses 5-10 contain a feeble 5 rhetorical description of the decline and desolation of the Valley of the Nile, which has no obvious connection either with the preceding or with the following portions of the oracle. In the opening verse (cf. Job 14, 11; an interpolation?) the poet says, not only that irrigation shall be neglected, but that the Nile itself shall dwindle, and cease to overflow, so that Egypt—the *gift of the Nile* (Herod. 2, 5)—shall gradually become assimilated to the desert.

(5) With the drying up of the Nile one of the greatest pleasures of the 6 higher class of Egyptians would have disappeared. Our illustration will enable the reader to understand this. The sport referred to consisted in rowing in a light boat between the beautiful waving tufts of the papyrus reeds, in starting the wild birds, and then knocking them over with the throw-stick. It was on the great water-plants of the marshes that these birds built their nests. (ERMAN, *Life in Ancient Egypt*, pp. 234 ff.).

(6) The textile fabrics of the Egyptians, according to the monuments, were 19, 9 of flax. Some of them (still preserved) equal the finest Indian muslin. The coarser kinds were used for the tunics of which Herodotus speaks (2, 37. 81).

(7) The lore of the many past centuries was concentrated in the priestly 11 class, to which not only the kings but the principal officers of the state belonged. Of this hierarchy the king was the head, and through the marriages of the members of the royal family—Rameses II (about 1350) is declared to have had 167 children—was connected with many of the grandees of the realm. *Ancient* kings, not only because 26 dynasties had already passed away, but 10 because each king claimed to be a lineal descendant of Ra, the Sun-god, who was the first (but others said, the second) of the kings of Egypt. The priestly oracles were supposed to forewarn the king of the success or failure of his expeditions.

(8) Noph, or Memphis, the ancient capital of Egypt; Zoan, or Tanis, the 13 seat of power of the 21st dynasty. Ezekiel (580) had already prophesied against both cities (Ezek. 30, 13. 14. 16).

(9) A Hebrew monument of the early Hellenistic age, when it became first 16 natural for the Jews to look forward to an approaching peaceful union of nations (*cf.* Ps. 87). Not improbably it belongs to the latter years of Ptolemy 20 Lagi (323-285), who might well be regarded both by the native Egyptians and by the Egyptian Jews as (like his master Alexander the Great) a *deliverer* (v. 20). It seems to have been attached to the preceding prophecy because the writer explained the phrase *a hard lord* (v. 4) of the cruel Artaxerxes Ochus (359-338).

25 Verses 16. 17 form a connecting link between the original prophecy and the epilogue. V. 1 spoke of the calamities of Egypt as caused by JHVH; v. 17 takes up the same idea. Artaxerxes, Alexander, Ptolemy are to the writer, as they would also have been to Isaiah, simply instruments of JHVH. But Isaiah would scarcely have fallen into the extravagance of representing Judah as, on 30 religious grounds, a terror to Egypt. V. 18 refers to the settlements of recent Jewish colonists, who had not yet exchanged the *language of Canaan* for Greek. The writer probably refers to five particular settlements. One city at any rate he mentions by name: it was a sacred city of the Sun-god, probably Heliopolis, the Hebrew name of which, he says, shall be *Ir ha-heres* (an uncommon word 35 for *sun*, to produce the effect of mystery). V. 19 states that the worship of JHVH shall be set up in Egypt; the writer speaks, as he supposes that Isaiah would have spoken, of an altar of burnt sacrifice (*cf.* v. 21), but he really means what he sees before his eyes—the predictive language is assumed. V. 20 adds that the *altar* and *pillar* shall be *a sign and a witness*. Of course, syna- 40 gogues were just as much signs and witnesses as altars and pillars, and the spiritual sacrifices of prayer and obedience were far more acceptable, as the best Israelites knew, than were animal sacrifices. Such sanctuaries and offerings consecrated Egypt as JHVH's land, so that whenever His worshipers in Egypt cried to Him, He would send them a *deliverer*, such as the native kings who so 45 long and so bravely resisted the Persians, and above all, Alexander the Great, and his general Ptolemy, surnamed Soter (*Deliverer*).

So far the writer has been describing facts. He now begins to express his own hopes for the future. In v. 21 he foretells that these deliverances will incline the Egyptians to turn to the true God, so that, even if He should 50 (v. 22) in the future send them fatherly correction, they would always be able to obtain healing by returning to JHVH. But a still greater idea dawns upon him. Egypt, Canaan, and Syria (*Assyria* here = Syria, as perhaps Zech. 10, 10. 11; Ps. 83, 9) had a bond of union in the Greek origin of their sovereigns, but dynastic jealousies hindered free intercourse. These jealousies

would, however, be ended, if in all these countries true religion could take firm 19 root (*cf.* Ps. 87). Israel, whose religion had been (at least in its essential features) adopted by its neighbors, would then become the link between the two peoples which had once been so frequently at war; and these three nations 5 together would at once be specially blessed themselves, and radiate blessing to the rest of the world (vv. 23-25). It should be observed that the expressions of this epilogue are sometimes designedly obscure; the supposed author (Isaiah) is speaking of far distant times.

(10) It should be noticed that the names of several places to the north and 18 north-east of Heliopolis (*Matariyeh*) perpetuate a tradition of Jewish settlements. One of them is Tel el-Yahúdiyeh, where there are the remains of an ancient city, the sacred name of which was *The House of Ra* (the Sun-god) *which is north of On*, and also many Jewish tombs (with Greek, not Hebrew, inscriptions). Jewish as well as Samaritan villages are also known to have existed 15 in the Ptolemean period near Arsinoë (in the Fayyûm). This we learn from the papyri discovered there by Mr. FLINDERS PETRIE.

(11) It was this passage to which, according to Josephus (*Ant.* xiii, 3, 1), 19 the priest Onias appealed in support of his petition to Ptolemy VI. Philometor (181-146) for land on which to erect a temple for Egyptian Jews. The temple 20 was actually built, and, as most think, on the spot now called Tel el-Yahúdiyeh (see preceding note). It has even been held that the whole, or a part, of the epilogue was written in the interest of Onias. This view, however, has no great critical probability. At any rate, Isaiah is not the author (see CHEYNE, *Introd. to the Book of Isaiah*, London, 1895, pp. 99-110). He could not have regarded 25 the offering of sacrifice (*cf.* v. 21) as an essential feature of the ideal age. Nor does he elsewhere refer to the sacred pillar, which was a sign of the special presence of the deity (Gen. 28, 18.22). Observe, there is to be only one pillar, and that at the border of Egypt, to indicate that the whole country is JHVH'S land.

Notes on Prophecy 2.

(pp. 99. 100)

(1) The prophecies (14, 1; 44, 5) have begun to be fulfilled; proselytes 56, 1 are offering themselves. Neither in religious observances, nor in moral practice, can the least fault be found with them. But at Jerusalem a new spirit of 35 exclusiveness has begun to show itself, and legal objections are raised to the admission of those who are not born Israelites. There are also a number of Israelites who have been forced to become eunuchs at the court of the Great King, who have followed Nehemiah to Jerusalem, and who, though admitted into the community, have to deplore their loss of the *heritage and gift that* 40 *comes from the Lord* (Ps. 127, 3). The writer has comfort for both these classes. Proselytes shall be permitted to offer sacrifices, and shall have the still greater privilege of prayer (observe the significant designation of the Temple in v. 7). The eunuchs, too, shall have a memorial within the Temple precincts which will more than compensate them for the want of children; this clearly implies that 45 the order for their exclusion was, so far as it depended on the prophet, to be canceled. In vv. 1. 2. 5 there are echoes of phrases of the Second Isaiah, but the *deliverance* hoped for is evidently not that from Babylon (see v. 8), and the tendency is widely different from that of the prophet of Restoration. The stress laid on Sabbath-keeping reminds us of Neh. 13, 15-22 (see follow- 50 ing note).

(2) The phrase *my Sabbaths* is characteristic of Ezekiel and the Priestly 4 Writers (in Ex. and Lev.). It indicates that the Sabbath had, like circum-

cision, become a sacramental symbol of the religion of JHVH. In Hosea's 56 time (about 750) it had been a day of mirth (Hos. 2, 11), but now it had to be anxiously guarded against profanation (*cf.* Ezek. 20, 13). Secular works and words were rigorously forbidden (see on 58, 13).

5 (3) The *monument* intended may have been an upright stone, such as 5 Absalom erected in the *King's Dale* to keep his name in remembrance instead of a son (2 Sam. 18, 18; the same rare expression is used). Egyptians of high rank were allowed to put up such stelæ, bearing their name and a prayer, in certain famous sanctuaries; this was called obtaining an *excellent* 10 *memorial* in the house of the god (see the story of Sinuhit, *Records of the Past*, New Series, Vol. ii, 11-36). It was *better than sons and daughters*, because it partook of the eternity of the sanctuary, which *could not be cut off*. This explanation seems better than supposing a mere flower of rhetoric.

(4) This significant phrase (see on 1, 24) is very rarely found at the 8 15 beginning of a sentence. By using it thus, the prophet expresses his disapproval of the extreme rigor of the ultra-reformers. It is, he declares, in accordance with the will of God that foreign proselytes should be admitted. *Cf.* the beautiful post-Exilic story of the Moabitess Ruth.

Notes on Prophecy 3.

(pp. 100-102)

(1) This obscure passage opens with a denunciation of the rulers of the 9 Jewish community for their incapacity, carelessness, and greed. After this comes a still more vehement invective against a body of idolators distinct from the community just mentioned, which passes by a strangely abrupt 25 transition into a word of promise to JHVH's people. There are striking parallels to these descriptions in Jer. and (especially) Ezek., and the easiest critical hypothesis is, that we have here the work of a friend of reform at Jerusalem, who wrote before the arrival of Ezra, the Scribe (432). Possibly he had come to Jerusalem in the train of Nehemiah (445), and been violently 30 shocked at the religious abuses which were still practiced, and which were derived, according to Ezra 9, 1, from the mixed population of the land. It is to the Samaritans (whose repulse by the restored exiles and consequent bitter opposition to them are recorded in Ezra and Nehemiah) that the greater part of this prophecy, like that in cc. 65. 66, specially refers; but, of 35 course, those inhabitants of Jerusalem who had in any degree identified themselves with those half-Jews would have to share the same punishment.

(2) Based on Jer. 12, 9; *cf.* Ezek. 34, 8.—(3) *Cf.* Ezek. 34, 1-8; 33, 1-6. 9. 10

(4) From the writer's point of view the poor are the righteous, and the 57, 1 rich the wicked. Neh. 5, 8 shows that even good men like Nehemiah lent 40 money and corn on usury, and vv. 3-5 prove that many usurers made exorbitant charges. Not a few Jews lost house and land (*cf.* 58, 7), and sometimes doubtless *perished* from their privations—a blessed release, as this sympathetic writer says, for they *enter into peace*.—*Beds* = graves; *cf.* Ezek. 32, 25.

(5) The prophetic writer now turns to the Samaritans, whose friendly 3 45 relations to the leaders of the Jews (Ezra 9, 1. 2; Neh. 13, 28) were dangerous in the eyes of pious patriots. On the expression *sorceress*, compare 65, 4. 5. *Adulteress* &c. refers partly to the mixed origin of the Samaritans, partly to their impure religion.

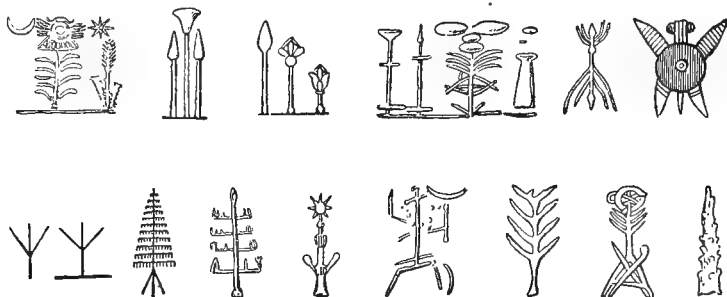
(6) The first of a series of parallels to Ezek. 16 (see vv. 44. 45) occurs 50 here.

(7) See Nehemiah, chapter 4, verses 1 and 2.

(8) Here begins an enumeration of heathen practices. The old tree-worship (see 1, 29; Jer. 2, 20; 3, 6, and cf. ROBERTSON SMITH, *Religion of the Semites*, second edition, p. 169) still survived; also the sacrifices of children (66, 3), a gloomy rite which only became popular in the land of Israel under the pressure of grievous national misfortune.

(9) Strictly speaking, it is the protecting god who is the national *portion* or *lot* assigned to the nation (by JHVH, Deut. 4, 19) equally with the territory in which this is settled. So JHVH is called Israel's portion (Pss. 16, 5; 73, 26; Jer. 10, 16). Here, however, these terms are applied to the altars, which in an imageless cultus like that of Melech (Moloch) were the most sacred symbols of religion. These altars were built of unhewn stones (cf. Ex. 20, 25; Deut. 27, 5, 6) taken from the *wādies*, where the winter-torrents had polished them (hence *smooth stones*, v. 6). So in Cyprus, where the Phœnician element was strong, the use of pebbles both for high places and for altars seems to have been traditional (OHNEFALSCH-RICHTER).

(10) Cf. Hos. 4, 13; Jer. 2, 20; 3, 2; Ezek. 16. Hill-sanctuaries, an inheritance from the past, as 65, 7. Hence the perfect tenses. Old rites are tenacious of life.



SACRED SYMBOLS.

(11) Groves, valleys, mountains present their respective forms of false religion. Next comes the turn of the domestic cultus. Each protective deity had his own symbol, which stirred the religious feelings of the devotee, and was placed where it would most readily be seen. From the inexhaustible store of the heathen symbols of the races among which Israel dwelt a few are here selected, many of which tell their own tale.

(12) Political connections with non-Israelites led to the adoption of strange worship (the writer imitates Ezek. 16, 25, 26).

(13) The community, with its medley of worships, is represented as a harlot in festal attire, receiving men from a great distance; cf. Ezek. 23, 40. For *Melech* = to receive Melech (Moloch), by whom the god of the Ammonites may be meant (see 1 Kings 11, 7). This reminds us that one of the allies of the Samaritans was Tobiah, the Ammonite (Neh. 2, 10 &c.).

(14) *i. e.* to foreign oracles of deities of the underworld, *e. g.* Osiris, one of whose titles is *lord of the nether world*, and whose worship (well known in Phœnicia) would be one of the *abominations* of the Egyptians spoken of in Ezra 9, 1. Or, native necromancy may be referred to. See on 45, 19; 65, 4.

(15) Such heathen practices amounted to apostasy from JHVH, even if a formal worship of JHVH was maintained. Yet no word of divine rebuke (17, 13) was heard; *silence* seemed to argue indifference (Ps. 50, 21). *God has forgotten; He hides His face* (Ps. 10, 11).

(16) The Samaritans and those who ally themselves to them may lay claim (cf. Ezra 4, 2) to religious correctness. But what a miserable pretense it is!

(17) *i. e.* the false gods; a favorite phrase of Ezekiel (*e. g.* 7, 20).

5 (18) The rest of the denunciation is lost. The supplement is by an editor, who tries at first to write like Second Isaiah, but soon falls into other grooves. Cf. v. 14 with 40, 3. 4 (said of JHVH's march to Canaan), 49, 11 (of the return of the Jews from all quarters); and phrases in v. 15 remind us of 61, 1. 2; 66, 2.

10 (19) V. 15 marks a later stage of development than cc. 40-55. The series of divine titles, the striking combination of the ideas of the divine transcendence and immanence, and the conception of the true Israelite as *crushed* and *lowly* (so 61, 2; 66, 2; cf. Pss. 34, 18; 51, 18) are unlike the Second Isaiah, whose beautiful and essentially true ideas have been modified to suit a more sober age (see the *Introduction to the Book of Isaiah* by the present writer, London, 1895, p. 323).

(20) JHVH has seen Israel's wanderings in the paths of self-chosen error, and marked the wounds which they have received among the dark precipices (cf. Jer. 13, 16). But He who is Israel's physician (Ex. 15, 26) will *heal their* 20 *backslidings* (Jer. 3, 22; Hos. 14, 4), and remove the consequences of their sins, giving them *rest* (14, 3) from oppression and all those other physical troubles which seemed to the prophets to require *double* compensation (40, 2; 61, 7). Like Job, the *mourners of Zion* (61, 3) have sat in mute astonishment at the greatness of their trouble. Now the string of their tongue is loosed, and 25 JHVH *makes the lips blossom anew with speech* (cf. Prov. 10, 31; 12, 14). *The voice of the bridegroom and the voice of the bride, and the voice of those who say: Praise JHVH* (Jer. 33, 11), shall once more be heard in the land of the redeemed. The regrets expressed in 48, 17 were henceforth unnecessary. For all but *the wicked* (*i. e.* the lawless opponents of the post-Exilic reforms) there 30 is perfect *peace*; for all who are of the true Israel (Ps. 73, 1), the day of realized ideals, of Messianic felicity, has dawned. The *far-off* and the *near* are so called with reference to Jerusalem; cf. Dan. 9, 7. The former are the Jews of the Dispersion.

Notes on Prophecy 4.

(pp. 102-104)

(1) Against a popular religious error. The same protest against mechanical fasting, and the same demand of justice and mercy had been already made by Zechariah (Zech. 7, 8). When was c. 58 written? Nothing being said of the Return from Babylon, it may be assumed that this had already taken 40 place. A number of Jews must have returned to Palestine, though not enough, even with the aid of those who had remained in the land, to rebuild the desolate cities. The community of Jerusalem is now greatly preoccupied with the question of legal righteousness, without the possession of which the Messianic promise cannot be fulfilled. By fasting and prayer they hope to 45 hasten the desired consummation. Comparing 58, 9^b with 59, 9. 10, we infer that great troubles had lately taken place, and that the prospects of the Jews were still gloomy. The descriptions correspond to what we are told of the state of Judah both before and immediately after the first arrival of Nehemiah (in 445). V. 12 looks as if it were intended to encourage those who were 50 *stopping up the breaches* of the walls of Jerusalem, and the *darkness and obscurity* spoken of in v. 10 may well be the despondency caused by the design of the Samaritans and their allies to *come and attack Jerusalem, and to cause*

confusion there (Neh. 4, 7.8). The writer of c. 58 reiterates the old promises 58 of deliverance, but makes their fulfilment conditional on moral reform (cf. Zech. 8, 14-19).

Verses 13 and 14 are evidently a somewhat later addition. They contrast 5 by their purely didactic style with the preceding passage, and are deficient (see note 13) in originality of style. V. 13 reminds us of 56, 2.6.

(2) The priests or prophets were appealed to for the explanation of 2 obscurities in the written or oral law (Zech. 7, 3; Mal. 2, 6.7).

(3) Mortifying, in the Levitical legislation (Lev. 26, 29), is called *humbling* 3 10 *the soul*. Another post-Exilic writer tells how JHVH was moved to compassion by a national fast (Joel 2, 18). But the speakers in v. 3 complain of disappointment. Deliverance is still expected in vain.

(4) *i. e.*, in the intervals of the public litanies the rich Jews pursue the occupation of money-lending. It is, of course, the harsh exaction of debts 15 from the poor that is meant. Hence in v. 4 the creditor is said to smite the poor man with the fist (cf. Matth. 18, 28).

(5) Alluding to the cruel treatment of the Jews by the rich money-lenders 6 (Neh. 5, 1-13).

(6) Compare the noble example of Nehemiah (Neh. 5, 17). 7

20 (7) It is claim enough that they are Jews. The tribal divisions have been so much weakened that Israel is now one great clan. See the closely parallel passage, Neh. 5, 5.

(8) Alluding to chapter 52, verse 12; chapter 60, verse 1. 8

(9) See c. 61, v. 4.

(10) *i. e.* to make the land habitable. 12

25 (11) *i. e.* from the profanation of the Sabbath, as if the Sabbath were holy 13 ground (Ez. 3, 5). The Jewish people personified is addressed.

(12) The right words are, of course, religious words (Malachi 3, 11).

(13) Reminiscences of Job 22, 26; Deut. 32, 13. Job (a post-Exilic work) 14 had already become popular when the appendix was written.

Notes on Prophecy 5.

(pp. 104, 105)

(1) A vehement denunciation, which passes abruptly (v. 9) into a confes- 59, 1 sion of sin made by the author for, and with, his fellow-countrymen (or at least his fellow-believers). The moral picture is darker than that in c. 58, and 35 more stress is laid on the national calamity. There is, however, a general affinity between the compositions which forbids us to separate them by a long interval. Possibly the Samaritans had gone to a greater length in their outrages since c. 58 was written. Literary reminiscences abound.

(2) Cf. chapter 50, verse 2.

40 (3) Cf. the complaints of many of the (post-Exilic) Psalms, *e. g.* Ps. 94. 3

(4) Cf. 29, 21 (a late passage).

(5) Cf. Job 15, 35, Ps. 7, 14. 4

(6) Have the self-righteous Jews (58, 2.3) become penitent? or are these 9 the words of the humble-minded poor? *Right* = Israel's right, as against its enemies (40, 27).

45 (7) *Darkness* and *gloom*, as in 58, 10.

(8) Alluding to Deuteronomy, chapter 28, verse 29.

(9) Moral faults, then, are now as *treasonable* as idolatry—a pleasing sign 13 of religious progress.

(10) A somewhat fantastic way of saying that the race of good men and 15^a 50 true has died out.

Notes on Prophecy 6.

(pp. 105. 106)

- (1) This and the next passage are linked together by identity of subject 59, 15^b and similarity of phraseology (see on 63, 1. 5). In 59, 20 there is a manifest allusion to the religious movements of the time of Ezra, possibly indeed to the event described in Neh. 9. 10 (432¹); and in 63, 4 the phrases are partly modeled on 61, 2, a verse of a prophecy belonging to the same period. Both visions seem to be fragmentary. In 59, 18 the language of vision passes into that of prophecy.
- 10 (2) *i. e.*, that Israel was oppressed (*cf.* Job 19, 7). The writer professes to be describing a vision; hence the perfects.
- (3) *Cf.* 63, 5. *No man* = no champion. Observe, there is no Cyrus on 16 the prophet's horizon.
- (4) Alluding to 30, 27. 28; *cf.* Ezek. 43, 2. Here, however, the *over-* 19
15 *flowing torrent* of 30, 28 becomes the Nile, for the writer wishes to lay the chief stress on the brighter aspect of JHVH's coming. *Redemption* will revive the languishing spirits of the Jews, as the annual overflow of the Nile (*cf.* Am. 8, 8; 9, 5; Jer. 46, 7) fills the Egyptian people with joy and confidence. So in 66, 12 JHVH promises to *direct* to Zion *peace like a river*, and in 60, 3 it is
20 the glory of the new Jerusalem which attracts the nations.
- (5) Compare chapter 1, verse 27 (post-Exilic). 20
- (6) The introductory words of this covenant seem modeled on Gen. 9, 9; 11, 4 (P). The covenant itself appropriates to the purified Israel which will exist after the judgment certain features of the descriptions in 42, 1; 49, 2.
- 25 The Israel reconstituted by Ezra is, to this writer, the Servant of JHVH. The divine spirit dwells within it (*cf.* 63, 11), and its mission is to be constantly preaching the *words* of JHVH. *Cf.* the parallel passage in 51, 16 (late), where these *words* are said to have the power of regenerating the world; also Jer. 1, 9. 10, upon which both passages are partly based.

Notes on Prophecy 7.

(pp. 106–110)

- (1) The voice of penitence (59, 9–15^a) has been heard; a bright gleam of hope has visited the prophets. Of late, Jerusalem has been cut off from the rest of the world (v. 15), poverty-stricken, ill-governed, and ill-defended
35 (vv. 16–18). Its population has been small (v. 4), and its walls and gates have yet to be rebuilt (vv. 10. 11). The Temple indeed has (apparently) not suffered from the foe, but it sorely needs beautification (*cf.* Hag. 2, 7. 8), and the dignity of its sacrificial rites requires a greater profusion of victims (vv. 7. 13). No mention is made of Judah's high mission to the ignorant nations. The
40 exegetical data of cc. 60–62 support the view that Ezra and his companions have lately arrived with rich gifts for the Temple from Babylonia (432¹), and that the first steps have been taken towards the consolidation of a firmly organized community of legally righteous worshippers of JHVH. The fine poem in c. 60 contains many reminiscences of Second Isaiah. It forms a sequel to
45 cc. 54. 55, and a suitable pendant to the song on Babylon in c. 47.
- (2) Zion is figured as a prostrate woman (51, 23; 52, 1), and the sun is supposed to have just leaped above the horizon.
- (3) Repeated from 49, 18. *Cf.* Neh. 7, 4, *Now the city was large and 4 great; but the people were few therein, and the families were not large.*

(4) Children in the East are sometimes carried astride upon the hip, with 60 the help of the arm of the person who carries them. So 66, 12. At other times they are borne on the shoulder (so 49, 22).

(5) In Southwestern Arabia (Psalm 72, 15 &c.). 6

5 (6) See on 21, 16.—(7) An Arabian people (mentioned with the Kedarenes 7 in the Assyrian inscriptions), from which sprang the Nabateans of Greek and Roman writers. The rams are supposed to *seek* Zion, and *mount the altar* of their own accord—an idea common to many primitive religions. Cf. 1 Sam. 6, 14, and see W. R. SMITH, *Religion of the Semites*, sec. ed., p. 309.

10 (8) *i. e.* the riches of the foreign merchants. 9

(9) Almost a repetition of 55, 5^b.

(10) Compare Isaiah, chapter 57, verse 17. 10

(11) From 41, 19^b. But whereas, according to the original passage, these 13 noble trees will adorn the transformed desert between Babylonia and Palestine, 15 the writer of c. 60 means that the timber supplied by Lebanon will decorate the Temple, perhaps even (*cf.* 4, 5) the whole of Jerusalem.

(12) Cf. 62, 4, 12. One might at first think that this referred to the state 15 of Jerusalem during the Exile. But see Neh. 2, 17, *how Jerusalem lies waste*.

(13) Based on 49, 23.

20 (15) The material sun and moon will have passed away with the old 20 heavens (51, 6; *cf.* 65, 17). So 24, 23.

(16) Jerusalem has been rebuilt and repeopled, but its walls need to be 61, 1 carefully guarded (62, 6), and it has not yet won the respect of the nations (61, 11; 62, 2, 7). *Ancient ruins* need to be restored (61, 4), and fields 25 and vineyards are exposed to the ravages of foes (62, 8), for want of a sufficient population. Meantime the mass of the Jews still languish in exile (61, 1; see note), and on all these accounts the prevailing characteristic of pious and patriotic Jews is mournfulness (61, 1-3). The date need not, therefore, be later than that of c. 60, with which these two chapters agree 30 in their frequent reminiscences of the Second Isaiah.

The speaker is the Servant of JHVH. He is not indeed expressly called so, but the same omission is made in 50, 4-9 (where, too, observe two other parallelisms, *viz.* the use of the term *the Lord*, *JHVH*, and the description of the speaker's office as prophetic and consolatory). And he distinctly 35 refers to the portraiture of the Servant in 42, 1, 7, though he omits one most important feature, *viz.* the teaching of religion to the nations. It is true, he uses some expressions which belong more properly to a prophet than to the Servant of JHVH, but this is only an additional proof that he is an imitator of the Songs on the *Servant* as well as of the Second Isaiah. He 40 regards the *Servant of JHVH* as personifying the company of prophets (*i. e.* of adherents and propagators of the highest type of religion). It is only this ideal personage who can be said to have set watchmen over the walls of Jerusalem (62, 6), to do in their degree that which he is himself doing with the highest spiritual gifts.

45 (17) It is generally individuals who are said to be *anointed*. But we find post-Exilic Israel spoken of as JHVH's Anointed (in accordance with 55, 4) in Hab. 3, 13; Pss. 28, 3; 89, 38, 51. Here it is the prophetic company personified which is so described.

(18) The reference is to the Jews of the Dispersion, whether in literal 50 (see Joel 3, 6-8) or only in metaphorical servitude (42, 7, 22; 49, 9). The phraseology is borrowed from a law akin to that of the Jubilee (see Jer. 34, 8; Ezek. 46, 17; Lev. 25, 10). Illustrate by Nehemiah's prayer (Neh. 1, 5-11), which presupposes that no adequate fulfilment of the prophecy of Restoration has yet taken place.

(19) Cf. 42, 7.

- (20) Compare chapter 63, verse 4; chapter 34, verse 8. 61, 2
 (21) Ashes strewed on the head were a sign of mourning (2 Sam. 13, 19). 3
 (22) The epithet is the same as in 62, 3.
 (23) Repeated almost verbally from 60, 21b. The text is confused in 61, 3.
 5 (24) As standing between JHVH and the heathen, who have now to be 6
 shown how to worship the true God (*cf.* 2 Kings 17, 27. 28).
 (25) See on 40, 2, and *cf.* Jer. 16, 18; 17, 18; Zech. 9, 12. 7
 (26) Alluding to chapter 50, verse 6.
 (27) The phrase is a peculiar one. It seems to imply that the Jews 8
 10 had suffered from the incursions, not of any regular foe, but of jealous and
 powerful neighbors who *hated* them *without cause* (Ps. 69, 4). *Unjust spoil* is
 repeatedly mentioned among the deadliest sins in Ezek. 18. (28) See 55, 3.
 (29) Verses 1 and 6 must be taken together. The *watchmen* (lit. *keepers*) 62, 1
 spoken of are not the ordinary watchmen of the city, though like these, but
 15 in another sense, they have to *keep* guard over the ruined walls. They are
 prophets (like the writer) and friends of the prophets, and the weapon with
 which they guard the city is prayer (*cf.* Ps. 106, 23; Ex. 32, 10-14. 31. 32;
 Jer. 11, 14; 15, 1). The same function (of putting JHVH in mind of His
 promises) must of necessity belong to the Servant of JHVH from whom the
 20 individual prophets may be said to derive their commission (see note 16,
 on 61, 1).
 (30) Alluding to 54, 1. 2. 4-6; 49, 14. (31) *Cf.* Ps. 147, 2. 4. 5
 (32) See note 29. That there were still many prophets in Jerusalem fol- 6
 lows from Neh. 6, 7. 14.
 25 (33) Observe, Judah is in part repopled, and the Temple rebuilt. In the 9
 last line there is an allusion to the custom of eating and drinking *before JHVH*
 at the three great festivals (Deut. 12, 17. 18; 14, 23-26).
 (34) The few but now thoroughly earnest inhabitants of Jerusalem are 10
 30 commanded to go out, and make smooth and level the way for the return
 of the great mass of the people. The passage consists of echoes of 40, 3. 10;
 49, 22; 48, 20; *cf.* also 57, 14.

Notes on Prophecy 8.

(p. 110)

- (1) As in so many of the Psalms, the speaker is the community or 61, 10
 35 society of Jews faithful to the Law who represent the true Israel. The
 passage seems a misplaced fragment of a prophecy; the late prophetic
 writers sometimes adopt the style of liturgical poets. Possibly, however, it is
 a quotation from a liturgical poem. The Psalmists often rise above their
 anxieties into the atmosphere of faith. If so, the deliverance referred to is
 40 still future. The second line seems to allude to 59, 17; the phrase, however,
 receives a new application. Israel, as it were, puts on a glorious state-dress
 in honor of its deliverer.
 (2) *Cf.* Song of Sol. 3, 11. Israel is, in fact, figuratively speaking, the
 bride of JHVH.

Notes on Prophecy 9.

(p. 111)

- (1) A dramatic scene like that in Ps. 24, 7-10, which also appears to refer 63, 1
 to the final judgment. The chorus sees a mighty form in magnificent but
 blood-stained garments (see 59, 17), marching with long strides (Job 18, 7)
 50 from the direction of Bozrah (34, 6). It does not venture to question the

hero, but the mysterious personage answers for himself. It is He who (alone of those who are called gods) is mighty both in word and in act, *viz.* JHVH. He has come from the great final judgment on the heathen nations, who are in v. 1 symbolized by Edom (see on c. 34).

- 5 (2) There are no more wine-vats of Bozrah, but her fields are fruitful 3 vineyards (DOUGHTY, *Arabia*, 1, 38). (3) *Cf.* Gen. 49, 11.
(4) See 41, 2; 49, 8. (5) See 59, 16. 4.5

Notes on Prophecy 10.

(pp. 111-113)

- 10 (1) This and the parallel prophecy in c. 66 presuppose the same historical 65, 1 situation. The great enemies of the Jerusalem community are at present the Samaritans, whose strangely mixed religious usages, which included gross superstitions, are in the highest degree repugnant to the writer. The only remedy which he can see is a divine judgment upon the offenders, which will
15 make his own people sole masters of the Holy Land. CC. 65, 66, which on many grounds are not the work of the Second Isaiah, must therefore have been written before the vigorous reforms of Ezra and Nehemiah (432).

(2) It was probably at first open to the Samaritans, as being partly of Israelitish origin, and professedly worshipers of JHVH, to gain admission into
20 the Jewish community, upon compliance with certain conditions. Some of the Jewish prophets would appear from v. 1 to have made overtures to them with a view to this incorporation.

(3) *Way* = mode of worship.

(4) See on 66, 17, and *cf.* 1, 29. 2.3

(5) *i. e.* altars made of (sun-dried) bricks.

- 25 (6) For the purpose of getting inspired dreams or necromantic oracles. 4 The *secret places* are sacred caves, where *familiar spirits* (*cf.* 29, 4) were thought to be accessible. See W. R. SMITH, *Rel. of the Sem.*, sec. ed., p. 198.

(7) *i. e.* in sacrificial meals (see on 66, 3. 17). "There is no necessity whatever to suppose that the custom had been lately borrowed either from
30 Babylonia or from Egypt. Indeed, it is not so easy to say where the pig did not occupy an honorable place among sacrificial animals, except indeed among strict Jews" (*Intr. Is.*, p. 365). On other occasions no doubt swine's flesh was tabooed; in later times the Roman emperor Elagabalus (218-222 A. D.), who was a Syrian, rigorously abstained from it.

- 35 (8) *Cf.* chapter 66, verse 17.

(9) The initiated persons warn their friends not to come too near them, 5 lest they should themselves become *tabooed*, and be incapacitated for *profane* or secular business. There is an exact parallel in Ezek. 44, 19; 46, 20 (said of the priests of JHVH). Here, however, it is the sanctity of a small close mystic
40 corporation which is referred to. To this Ezra and his school were fundamentally opposed; all JHVH's people should be alike holy.

(10) See on chapter 56, verse 7.

7

(11) The (faithful) Jews are as few, compared to the Samaritans and their 8 Jewish allies, as the good grapes in a cluster compared to the poor. But just as the vintager does not reject any cluster which has even a few good grapes
45 containing the precious *new wine*, so JHVH will spare the population of Palestine for the sake of His true servants.

(12) The *forgetfulness* showed itself in the refusal of the Samaritans to 11 partake in the legally constituted rites of the Temple.

- 50 (13) Not that JHVH was passed over in the Samaritan worship, but the writer will not condescend to contrast the true and the false JHVH. Fortune (Heb. *Gad*) and Destiny (*Meni*) are two well-known Syrian deities. Tables

laden with food, and spread before the idols, were common in heathenism (*cf.* 65 Herod. 1, 181. 183).

(14) The names of the leaders of the Samaritans (Sanballat &c.) will only 15 survive in the speech of those who curse, but the faithful Jewish community 5 will receive a new name (62, 2) corresponding to its altered fortunes, and as much higher than *Israel*, as *Israel* was higher than *Jacob*, such a name, perhaps, as *JHVH our righteousness* (Jer. 23, 6). We need not, however, suppose that the name of *Israel* is to be entirely displaced by the new name.

(15) *Cf.* 66, 22; 51, 6 (both late). The writer goes beyond the Second 17 10 Isaiah, who contented himself (51, 6) with an assurance that the old order changes without giving the reins to his imagination.

(16) *i. e.* patriarchal longevity shall be the rule (*cf.* Enoch 10, 10). Unlike 20 the author of 25, 8, this writer leaves a place for death in the new Jerusalem.

(17) This looks like an oversight (see v. 25^b).

15 (18) *Cf.* Job 14, 8. 9.

22

(19) Three quotations, one of them paraphrastic, from 11, 6. 7. 9.

25

Notes on Prophecy 11.

(p. 114)

(1) The Samaritan temple on Mount Gerizim was possibly built for that 66, 1 20 member of the high-priestly family whom Nehemiah expelled from Jerusalem because he was the son-in-law of Sanballat (Neh. 13, 28). But the plan of building such a temple may have been formed earlier. The prophet seems to be aware of this plan, and takes high spiritual ground in dealing with it. No temple, he says, is worthy of JHVH, whose foot-stool is not merely the sanctuary 25 (60, 13) but the whole earth. He permits indeed the Temple at Jerusalem, as He permits the sacrifices, but only out of condescension to the human craving for symbols. (The writer does not say this, nor would he have so formulated his thought, but something like this lies at the root of the seemingly anti-sacrificial Psalms, 40, 1-11; 50; 51, 1-17; *cf.* also on Is. 43, 23). And if there 30 is to be a temple at all, the only acceptable worshiper is the humble-minded and obedient Jewish believer (*cf.* on 57, 15).

(2) Nearly the same phrase occurs in the Book of Ezra (9, 4; 10, 3).

2

(3) A contrast to trembling obedience to JHVH's word. That word 3 included sacrifice within its range, and prohibited the unnatural offerings of the 35 heathen, such as those which the half-Jews combined with more legitimate sacrifices. The reference is to certain exceptional sacrifices offered on special occasions, and accompanied with meals, in which the worshipers partook of the meat of the victims with the blood (see note 5, and *cf.* 65, 4; Zech. 9, 7). The victims selected were such as were strictly tabooed (*i. e.* virtually unclean) 40 in ordinary life. Human sacrifices (57, 5) may have been the rarest; at any rate, *cc.* 65. 66 contain no references to cannibalism. We are told that the Sepharvite immigrants into the land of Northern Israel burned their children to their god (2 Kings 17, 31), but this rite can hardly have been knowingly tolerated by the Persians—by Darius (521-485), for instance, who forbade the 45 Carthaginians to sacrifice men, and to eat the flesh of dogs. Secrecy must, therefore, have been essential to these rites in Palestine, and on the erection of the temple on Mount Gerizim they probably disappeared. There may be a reference, not indeed to the sacrifices, but to some connected usages in Ezek. 8, 8-13.—A picture of the top of Mount Gerizim is given in *Judges*, p. 18.

50 (4) *i. e.*, who refuse, on religious grounds, to have intercourse with you. 5 Strictly speaking, however, it was the Jews who could not tolerate the Samaritans (Ezra 4, 1-3).

(5) Cf. 65, 3. JHVH being no longer regarded as a trustworthy protector, 66, 17 individuals (as in Ezekiel's time, 595-572) sought initiation into special religious brotherhoods, united to the deity by strange and horrible rites. Cf. the description in Ezek. 8, 10, which refers apparently to a revived cultus of a primitive totemistic type (ROBERTSON SMITH, *Religion of the Semites*, p. 338; sec. ed., p. 357). The sacrificial meal which formed part of this cultus (see note 3) was designed to give the worshipers a mystic communion of the body and blood of a divine animal. The sacred blood was applied to the extremities of the body, which were most in danger of desecration, to represent the renewed bond between the god and his worshiper. The tip of the ear is also mentioned in a similar connection in the Babylonian magic texts, and even the description of an orthodox Israelitish rite (see Ex. 29, 20; Lev. 8, 23; 14, 14). Cf. ROBERTSON SMITH, *op. cit.*, p. 326; sec. ed., p. 344.

Notes on Prophecy 12.

(pp. 114-116)

(1) This composition is, in our ordinary Bibles, interwoven with the 6 eleventh prophecy against the Samaritans, with which indeed it is probably contemporaneous (cf. v. 22 with 65, 17). The enemies referred to are described as *all flesh* (v. 16), that is, as the parallel passage in Joel suggests, *all the nations round about Judah* (cf. Joel 3, 2. 12; Zech. 14, 2).

(2) The sudden regeneration of Zion. Compare 49, 17-21; 54, 1.

(3) Cf. 57, 18; 61, 3. — (4) Cf. 60, 5; 61, 6. — (5) Cf. 60, 4; 49, 22. 23. 10. 12

(6) Even to mention the name of Jerusalem was delightful to the later 13 writers (cf. 30, 19; Ps. 122, 2. 3. 6).

25 (7) Cf. 44, 3. 4.

(8) Cf. 34, 5, 6; 27, 1. 14. 16

(9) *i. e.* such signs in heaven and in the conformation of the soil about 19 Jerusalem as are described in Joel 3, 15. 16. 18, and especially Zech. 14, 4-10.

(10) In gratitude for their deliverance the nations which have not suffered 20 in the recent judgment bring the Jews of the Dispersion with reverential care 30 to the spot upon which JHVH's glory has so brilliantly risen, *viz.* Jerusalem (60, 3. 9).

(11) *i. e.* the cereal offerings (see Leviticus 2).

(12) To prevent the jealous opposition of Jerusalem priests, it is declared 21 to be God's will that some of the restored exiles should be admitted into the 35 priesthood. One may presume that only born Levites are meant. Observe, *Levite priests* is a common expression in Deuteronomy (see on Deut. 17, 9). The adoption of it is a sign that Ezra has not yet introduced the Levitical legislation.

(13) See Isaiah, chapter 65, verse 17.

22

40 (14) Verses 23 and 24 do not connect well with the preceding passage, 23 which has a well-marked close, and are probably of much later date. In v. 23 *all flesh* means, not *all mankind* (as in v. 16), but all the Jews including proselytes (as in Joel 2, 28), while the *rebels* of v. 24 (as usage shows) are not any heathen enemies but unfaithful Jews (see *e. g.* 46, 8; 59, 13). The 45 word used for *abhorrence* occurs again only in Dan. 12, 2, and the description of the fate of the dead bodies in v. 24 exceeds in horror anything to be found in cc. 56-66.

(15) This does not imply that nowhere except in Zion can the true God be worshiped. Synagogues already existed.

50 (16) The judgment extended, as another late writer not obscurely hints 24 (33, 14), to the *sinner in Zion*.

- (17) Cf. Enoch 27, 2.3. *This accursed valley (Gehenna) is for those who are accursed for ever . . . And in the last days there will be the spectacle of a righteous judgment upon them in the presence of the righteous continually for ever.* On the consciousness of pain spoken of, cf. 50, 11 end, and Job 14, 22.
- 5 According to primitive races, "the mutilation of the body will have a corresponding effect upon the soul" (TYLOR, *Primitive Culture*, i, 407). The quenchless fire reminds us of a similar detail in the prophecy against Edom (34, 10). Observe, we have here primarily a visible, not an invisible Gehenna. But since the souls sympathize with the outraged bodies, the transition to the
- 10 later Jewish belief (see Targum) was easy. Cf. Mark 9, 43-44.

Notes on Prophecy 13.

(pp. 116-118)

- (1) This and the next chapter were inserted as a suitable close to cc. 1-33 34, 1 (see 34, 16). Although not closely connected, they may have the same author.
- 15 Both were evidently written in Judah, and are late post-Exilic works. Both, too, are highly imitative, c. 34 being mainly based on the *Oracle on Babylon* in c. 13, c. 35 on the Second Isaiah and its supplement. The description in c. 34 is purely imaginative. The Edomites had already been expelled from their ancient territory by the Nabateans (before B. C. 312), and a part of the
- 20 survivors migrated into Southern Judah, and established themselves there (cf. 1 Macc. 5, 65). This occupation of Jewish territory, which took place probably by stages, and may have begun as early as the time of the Exile, kept the ancient grudge (Obad. 11-14, Ps. 137, 7) against Edom alive, and made it all the more natural to take the Edomites as a type of the enemies of Israel (cf.
- 25 63, 1-6).
- (2) In time past JHVH, it is said, took signal vengeance on the super-5 natural powers of heaven (Job 4, 18; 21, 22; 25, 2; cf. Is. 24, 21). Not less signal will be His vengeance upon Edom. Here two favorite figures seem to be combined: (a) the divine anger as an intoxicating liquid (Hos. 5, 10; Is. 51, 17; 30 Ps. 75, 8), and (b) the agency of the divine anger as a sword (27, 1; Deut.
- 30 32, 41-43).
- (3) Symbolic expressions for the Edomites. "The greatest sheep flocks 6 which I have seen of the Arabs were in the rocky coomb-land between Shobeck and Petra" (DOUGHTY, *Arabia Deserta*, i, 39). The mention of the
- 35 fat is explained by Lev. 3, 3.4.
- (4) i. e. a sacrificial feast (cf. Zeph. 1, 7; Ezek. 39, 17. 18). Bozrah, an Edomitish capital (63, 1; Gen. 36, 33; Am. 1, 12).
- (5) This may plausibly be taken for a graphic description of an eruption 10 of bitumen (Sir J. W. DAWSON).
- 40 (6) i. e. by heralds. (7) See on 13, 21. 12. 14
- (8) The name (which seems to have Assyrio-Babylonian affinities) is that of a demon thought to persecute men and women in their sleep. Charms against Lilith may be bought to-day in East London. Cf. Prov. 30, 15.
- (9) These two lines are parenthetical. The author appeals to his readers 16
- 45 as students of Scripture (cf. Dan. 9, 2); for *Scripture* our prophecy has become through being appended to a collection of Isaianic prophecies. 'Take the Book of Isaiah with you to Edom, and you will find that this reference to wild beasts is strictly accurate.'

Notes on Prophecy 14.

(pp. 118, 119)

(1) Observe the love of plants manifest in this prophecy. The reference 35, 2 here is to the beautiful white narcissus (*cf.* Song of Sol. 2, 1), so common in 5 spring in the plain of Sharon. In v. 7 the *reeds and rushes* (l. 16) are such as would grow on the shores of a lake (see line 11). The graceful papyrus itself grows at the north end of the Plain of Gennesaret, close to the fountain called *Ain et-Tin*.

(2) The *causeway* is not merely, like those in 49, 11, for the returning 8 exiles, but for pilgrims to the house of JHVH (*cf.* 19, 23). Hence the stress laid on the *purity* both of those who pass over it and of the causeway itself (*cf.* Lev. 4, 12, a *clean*, or *pure*, *place*; Is. 66, 20, a *clean*, or *pure*, *vessel*).

(3) *i. e.* from its lair in the thickets (Jer. 4, 7). 9

(4) A vague poetical description of a vision which cheered the heart but 10 had no basis in the dull world of reality. The great Return of the exiles is long past, and the Restoration of the Jews of the Dispersion is a hope which has no roots in the present. For the phraseology, compare 51, 3. 10. 11; 61, 7; 62, 12.

Notes on Prophecy 15.

(pp. 120-122)

(1) A liturgical composition of great historical and even theological interest. 63, 7 Opening like a Psalm of thanksgiving (*cf.* Pss. 89, 1-8; 106, 1-5), it closes like one of the Lamentations. Between, we have a retrospect of past mercies (*cf.* Ps. 106, 6-46), and a supplication for deliverance from the peril of 25 national ruin which rises into almost Titanic boldness (63, 17-64, 3).

When was this great work written? Differing materially, as it does, from the other prophecies in Is. 60-66, and expressing a depth of misery beyond all parallel (except it be in cc. 24-27), it can hardly be placed earlier than that other remarkable liturgical work, 26, 2-19. The cruel Artaxerxes Ochus 30 (359-338) had invaded and reconquered Egypt, and on his way back had taken a fearful vengeance on Sidon. It would appear that after this Ochus dispatched his general Bagoas to chastise the Jews for their share in the revolt, and (see on cc. 24-27) sent a number of them as captives into distant lands. It was on this occasion (and not earlier, as Josephus supposed) that the Temple 35 was desecrated, and one can well believe that still worse things happened, of which Josephus has given scarcely a hint, but which are alluded to in 64, 11, and possibly, too, in Ps. 74, 7 (*cf.* 79, 1, where *defiled* must be equivalent to *destroyed*).

(2) Not an angel who was a mere messenger, but the *Angel of JHVH*, 9 in whom JHVH Himself was present (Gen. 16, 7, and often), and who in Ex. 33, 14 is called by JHVH *my presence* or *my personal manifestation* (lit. *my face*; *cf.* 59, 2).

(3) The whole history of Israel is regarded as a series of backslidings. 10 The *spirit* is not the prophetic spirit (as in the Second Isaiah) which was 45 to qualify Israel to be a teacher of the nations, but the spirit of guidance and direction (*cf.* v. 14); it is in fact equivalent to the *face* of JHVH in v. 9 and Ex. 33, 14. *Holy* suggests the ideas of awfulness and gloriousness. It is a favorite word with late writers, who apply it more and more freely to sacred objects ideally or really distinct from JHVH Himself. The *holy spirit* in this 50 passage is in fact endowed with a kind of independence (note *pained*). In

44, 3, on the other hand, the *spirit* is rather viewed as a potent influence 63 (parallel to *blessing*).

(4) Cf. Deuteronomy 32, 7; Psalm 77, 5. 11

(5) *i. e.* from the Nile (18, 2), alluding to the wonderful deliverance of the 5 child Moses (Ex. 2, 3-10).

(6) *i. e.* enabled him to work miracles. 12

(7) *i. e.* the waters of the Red Sea (same phrase in Psalm 77, 16). 13

(8) The figure of the *horse* in the pasture-land describes the freedom and 14 ease with which the Israelites could *go through the deeps*; that of the *cattle* 10 which *go down into the valley*, the safety with which they went down into the bed of the Red Sea, and came up again from it. The second figure is derived from the life of a nomadic people with herds of cattle which periodically change their pasturage.

(9) JHVH, then, did not now dwell in Zion (Mal. 3, 1). Compare DANTE 15 (*Purgatory*, 6, 118, LONGFELLOW'S translation):

And if it lawful be, O Jove Supreme!
Who upon earth for us wast crucified,
Are thy just eyes averted otherwhere?

(10) Evidently there were some Jews who regarded these patriarchs as 16 semi-divine beings, capable of helping those who applied to them (cf. Job 5, 1). This appears like an anticipation of the Talmudic doctrine of the *merits of the fathers*.

(11) The idea seems to be that by His excessive anger at the sins of 17 the past, revealed in the calamities of the present, JHVH hardened the character of the people, and made it seem *vain to serve God* (Mal. 3, 14). Cf. 25 57, 16; 64, 5. 7.—*Return* (next line); see on 52, 8.

(12) It was many centuries before the guilt of ancient Israel had become 18 so great that nothing but captivity could expiate it. And now, not two hundred years after the words of 40, 2 had been written, it seemed that a similar 30 penalty was about to be exacted. How sinful must Israel have become! and yet how cruel was its fate! Such were the writer's thoughts.

(13) See on chapter 26, verse 13^a. 19

(14) Exceeding our wildest dreams. 64, 3

(15) See on 63, 17. A different and a higher view is taken in Ezek. 5 35 33, 10, 11.

(16) To the Second Isaiah Jerusalem is the only *holy city* (48, 2; 52, 1). 10 Hence the gloss substituting *Zion*. On the historical reference in this verse, see note 1.

(17) Between 515 and 350 there was time for the Second Temple to 11 40 attain some degree of magnificence. The period was long enough, too, to justify the phrase *where our fathers praised Thee*.

Notes on Prophecy 16.

(pp. 122-128)

(1) At this point begins a mosaic of passages, in which sometimes the 24, 1 45 descriptive, sometimes the prophetic and apocalyptic, sometimes the lyrical element predominates. Less editorial skill than usual is manifest in the work, and it has therefore been thought best to rearrange the contents of these chapters. The two really important parts, though evidently not quite contemporaneous, belong not less evidently to about the same period. The imagery 50 is that of the later prophecies and of apocalyptic writings. The destruction

of the present order of things is described (24, 1. 18-20) as in Ezek. 38, 24 19. 20; Hag. 2, 6. 7. 21; Joel 3, 16; Zech. 14, 4. 5. All nations will go up to Mount Zion (where the writer dwells) for spiritual privileges (25, 6), as in 65, 20. 21; Zech. 14, 16-19. *The host of the* (heavenly) *height* will be committed to prison (24, 21) as in Enoch 18, 13-16. Deceased Israelites will be awakened by a special divine application of one of the simplest natural phenomena (26, 19); the image may be suggested by Ezek. 38, 9, where, however, the symbol chosen is the blowing of the wind. The three powers which oppressed the Jews are described (27, 1) in the enigmatical style of 10 Dan. 7, and not less apocalyptic in character is the *horn* of 27, 13. The social state of Judah described in 24, 2 is equally in favor of a post-Exilic date (the priests are the foremost class).

But to what part of the great post-Exilic period do these two documents belong? Most probably the former is a monument (like 63, 7-64, 12) of the 15 terrible time when, after having reconquered Egypt and destroyed Sidon, Artaxerxes Ochus (about 350) cruelly punished the Jews for having taken part in the general rebellion. Tradition has preserved but few details respecting this period. We are told, however, that captive Jews were carried away to Hyrcania near the Caspian Sea, and to Babylonia; and it is probable that 20 Jerusalem, though not so completely destroyed as Sidon, was left by the retiring Persians in a miserable condition (see on 27, 10. 11). Passages like 24, 14-15^a are only in seeming opposition to this view. For in 334 Alexander the Great crossed the Hellespont, and marched victoriously through Asia Minor—reason enough for the songs of praise ascribed in that passage to 25 the Jews of the *far countries of the sea*. The closing years of the Persian rule are not likely to have brought relief to the Jews of Palestine. They had still good cause to complain of their misery and of the *robbers* who preyed upon them, as the unknown writer does in 24, 17. The second document, however, marks a change in the condition of things in Judah. A fortified city 30 (Tyre) has been utterly destroyed, while Jerusalem, not through its natural strength, but by the help of its God, has escaped (332). Still the writer is fully conscious of his unideal surroundings. He escapes for a time into the world of faith, and speaks as if a full salvation has been wrought, but he is satisfied at the close of his meditation to rest on a sure promise which 35 has just been revealed to him—the promise of a resurrection.

The date of the three inserted lyric passages need not be later than that of the two main documents. 25, 2. 4 seems to allude to 26, 5. 6, and 25, 10 to 25, 5, while 27, 5 suggests a mode of reconciling the liberality and tenderness of 25, 6. 7 and the bitter hostility of 25, 10. 11. The mention of 40 Moab does not help us to determine the date. In no part of the post-Exile period were the Moabites dangerous to Israel. Moab, like Edom, may be a type of all the proud enemies of Israel (*cf.* Neh. 13, 1; Ezra 9, 1).

(2) An allusion to the covenant with Noah (Gen. 9, 1-17, late). Some 5 of the heathen are *waiting for God's law* (53, 4); others are *forgetful of God* (Ps. 9, 17; *cf.* Ps. 22, 27). Later Judaism adopted and exaggerated the latter statement.

(3) Lit. the *City of Tōhu* (*i. e.* of Chaos, Gen. 1, 2), the most striking 10 expression for disorder and lifelessness. The Greek Bible has simply *every city*; the translator considered *tōhu* superfluous after the verb which he selected 50 (*was laid waste*). Very possibly he is right in seeing a reference to more than one city. Both Sidon and (probably) Jerusalem were *broken down* by the ruthless Artaxerxes Ochus (see on 27, 10. 11; 64, 10. 11).

(4) Verses 7-12 give a somewhat heightened description of the desolation 12 produced by the wars of Ochus, not without a special allusion to the fate of 55 Sidon and Jerusalem.

(5) The depopulation, not only of Judah, but of a large part of the Eastern world in general, at the close of the Persian period (331). For the figure, cf. 17, 6. A similar picture is given, in less poetical language, in 26, 18 (end), with special, but not exclusive, reference to Judah.

5 (6) The jubilation of the Jews of Asia Minor at the successes of JHVH's 15 instrument, Alexander the Great.

(7) *i. e.* neither JHVH, nor Alexander, but Israel (cf. 26, 2. 7). 16

(8) Heb. *pákhad wa-pákhath, wa-pákh*, a paronomasia which cannot well be 17 imitated in English.

10 (9) These eschatological details are given as shortly as possible. The 22 writer presumes on well-informed readers who can fill up his hints, and hastens on to a description of far greater religious interest both for himself and for us. The hostility between JHVH and the powers of heaven is an idea of pronounced mythic affinities (cf. on 27, 1). The passage also implies the 15 belief in celestial patrons of the earthly kingdoms (Dan. 10, 13. 20. 21). What the final issue of the divine judgment on the astral spirits and on the kings of the earth will be, we are not told (but see 27, 1). Ps. 82, 7 threatens the former, and perhaps the latter also, with death, as a punishment for their misrule. Cf. Enoch 18, 13-16, and Jude 6, and other New Testament 20 passages. Between the first and the second *visitation* may be placed the gathering in of the Jewish Dispersion.

(10) JHVH, now become king of all nations, offers to His subjects, the 25 new as well as the old, a splendid feast of coronation (cf. 1 Kings 1, 9. 25), which however should, in sympathy with the writer, be interpreted symbolically. Food and drink, as the Psalter shows, were in the post-Exilic period emblems of the joys of communion with God (Pss. 23, 5; 36, 8; 63, 5; cf. also Is. 54, 12), joys which are not to be interpreted too spiritualistically.

(11) A wise man, who may have lived when this passage was written, 8 tells us how he had seen all the oppressions that are done under the sun, 30 and behold, the tears of such as were oppressed (were running), and they had no comforter, and how he praised the dead more than the living (Eccles. 4, 1. 2). These tears the divine king will make it his first care to wipe away. They are shed everywhere under the sun, and to the greatest extent where Israelites dwell. Specially, therefore, will the king devote himself to 35 removing the reproach of his people. Sorrow, and sorrow's outward sign, he will annihilate. From how many princes, says an Arabian poet, did we draw off the veil of sorrow (another reading is, of death) that they might see! (*Hamazæ Carmina, Arabice et Latine*, ed. G. G. FREYTAG, p. 657). Tears are nature's veil, and the Jewish mourner added another by covering his head 40 like David (2 Sam. 15, 30). The insertion in v. 8, line 1, need not be of much later date than the context, but interrupts the connection of thought. Moreover, the great and startling idea which it expresses would certainly not have been dropped as soon as expressed by the prophetic writer.

(12) Symbols (see on 30, 6; 51, 9) of the oppressive empires which are now 27, 1 45 to be punished by destruction. The sea-monster is probably Egypt (Ezek. 29, 3; 32, 2). The two Leviathans (cf. Job 3, 8; 26, 13) may be Babylonia and Persia, the earlier and the later oppressor of Israel. The phrase *the fleeing serpent* occurs again in Job 26, 13; it alludes to some form of the Hebraized Babylonian story of the contest between the monster which represented dark- 50 ness and chaos and the God of light and order. JHVH had overcome the dragon, which fled before Him as Tiāmat was supposed at Babylon to have fled before Marduk (Merodach). The Flight of the Dragon is represented on an Assyrian seal-cylinder (probably of serpentine) belonging to Mr. F. WELLS WILLIAMS, of New Haven, Conn., figured by Dr. W. HAYES WARD in his

paper *The Serpent Tempter in Oriental Mythology*, published in *Bibliotheca Sacra*, 1881, p. 224, and copied in G. SMITH'S *Chaldean Genesis*, ed. SAYCE, p. 90. This is the only representation known in which Tiāmat appears under the form of a serpent fleeing before Marduk. For the prevailing form of Tiāmat as dragon, see *Am. Journal of Archæology*, vol. ii, pl. 5, fig. 8, or *Chaldean Genesis*, p. 114 (cf. LAJARD, *Culte de Mithra*, pl. xxxvii, fig. 4). This scene first appears in Assyrian art, although the dragon appears in the oldest Babylonian art, with the god driving it harnessed to a chariot, or standing or seated on its back.



WILLIAMS CYLINDER.

FLAT IMPRESSION OF WILLIAMS CYLINDER
WITH FLIGHT OF DRAGON.

The above engravings were made from photographs taken at the United States National Museum, Washington. The height of the cylinder is 11/16 in., diameter 7/16 in. The illustration given below is taken from a pen and ink drawing made for Dr. WARD'S article, *l. c.*, p. 224.



PEN AND INK DRAWING FROM WILLIAMS CYLINDER.

(13) The visitation of JHVH (27, 1) is described under another figure, viz. that of beating out wheat (Jud. 6, 11). Within the fullest extent of the Land of Promise (Gen. 15, 18) the heathen

shall be blown away like chaff, and the Israelites, like grains of good wheat, be brought together. Nor shall those outside be forgotten. From the great Persian empire, which has succeeded to those of Assyria and Babylonia, and from Egypt, the dispersed Israelites shall assemble to worship at Jerusalem (cf. 11, 11, 12).

(14) Israel has been smitten, yea, slain (cf. Pss. 39, 10, 11; 88, 5, 15, 16) by its offended God, though not with such completeness of destruction as its oppressors. The prophecies in 32, 13, 14; Mic. 3, 12, have been fulfilled; the ruthless Ochus (359-338) has laid waste a large part of the city. It is the sad consequence of Israel's want of discernment, of its lapse into illegal religious rites. That the post-Exilic Jews were not as a body as correct in their religious practice as is often imagined, we have learned from cc. 65, 66, and the gloss on 17, 8 suggests that after the Exile even sun-pillars (pillars placed beside the altar of the Sun-god, and supposed to be tenanted by him; cf. note on Lev. 26, 30) and Asherahs (sacred posts, of obscure significance, which also formed part of the objects of idolatrous worship; see notes on Jud. 3, 7) may not have

been wholly unknown. For these sins Israel, says the writer, needs forgiveness, 27 and how easy are the terms upon which forgiveness may be obtained!

(15) *i. e.* the branches of the wild shrubs with which the ruins of the city 11 are overgrown. The description may have been influenced by Mic. 3, 12; *cf.* 5 Is. 32, 14 (late).

(16) According to the editor, to whom the words of introduction are due, 26, 1 the poem in four stanzas which follows is to be sung in the great coming *Day*. But the poet himself is only conscious of standing on the confines of that happy time. He writes for his contemporaries, who have yet much to go through, not 10 for those who have received the firstfruits of deliverance.

(17) JHVH's promise of deliverance is equivalent to *walls and bulwark* (see 33, 21; and *cf.* 33, 6). Another prophet, about the same time, has these words, *And I will encamp about my house as a watch* (Zech. 9, 8).

(18) Since 350 Tyre had been the *queen of merchant-cities*. To besiege it 5 15 was an enterprise which appeared to surpass human ability (THIRLWALL, *History of Greece*, 6, 196). Not only was it an island-city, but the walls, which rose from the edge of the cliffs, were 150 feet high on the land-side. Isaiah (probably) and Ezekiel had long since predicted its fall (Is. 23, 1-14; Ezek. 26; and more recently Joel had accused and threatened the men of Tyre and 20 Sidon at greater length than any other people. Can we doubt that Alexander's terrible vengeance on Tyre (332) profoundly impressed the Jewish world? *Cf.* on 25, 2, and see Zech. 9, 1-8, written probably when Alexander had just taken Tyre, and was planning his journey to Egypt by the road beside the coast.

(19) *i. e.* the Jews (as in the Psalms), who are also called the *righteous*, 6 25 and whose land is *the land of rectitude* (v. 10).

(20) Here begins a meditation uttered by the faithful Israel, in which, as in 8 the parallel passage 63, 7-64, 12, and in the Psalms, the collective consciousness speaks sometimes in the first person singular, sometimes in the first person plural. It is mainly a retrospect of the sad period through which Israel has 30 passed.

(21) Heathen lords (Assyria, Babylon, and more lately Persia) have 13 infringed upon Thy right of sovereignty (as 63, 19), and tyrannized over Thy people. Human helpers had we none; only Thee do we praise as the Savior of Israel. But those enemies, where are they? In the course of nature, *if a man* 35 *die, can he live again?* (Job 14, 14). Surely not. Therefore, lest their tyranny should be repeated, the heathen lords have been destroyed, and so utterly annihilated, that their very name has perished (*cf.* Ps. 9, 5, 6, post-Exilic). This is an exaggeration produced by the intensity of the writer's faith. He has seen the beginning of the fulfilment of the promises to Israel, and cannot 40 doubt that the end will be as glorious. The past tyranny will be forgotten in Israel's new happiness. Similar idealistic outbursts occur in the Psalms of Persecution (see especially Ps. 9).

(22) The idealistic tone of vv. 13, 14 continues, but only for a moment. 15 (Observe that the first line of each stanza links the stanza with the preceding 45 one.) The *increase* of the nation is precisely that blessing which is most painfully missed (see v. 18^b). *Cf.* the last clause of v. 15 with 33, 17^b (post-Exilic). The close of the stanza justifies the idealism of the opening.

(23) These words are a misplaced parallel to 26, 5.

25, 12

(24) Alluding to the ineffectual efforts of the Jews to rise out of the social 26, 18 50 disorder produced by the barbarities of Ochus (359-338), and to the diminution of the population consequent on slaughter and captivity.

(25) Israel, speaking in the Psalter, often becomes prophetic; and such is 19 the case here. The prophecy is a development of Ezekiel's vision of the dry

bones (see note 1 on c. 24, 1). Ezekiel foretold the revival of the nation; prophetic Israel infers from this prophecy the resurrection of individual Israelites. In particular it asks itself: How should the martyrs of an earlier age miss their reward? Their bodies are a precious seed (*cf.* Ps. 141, 7) which the *dew of* 5 *JHWH* (*cf.* Hos. 14, 2; 6, 5) can bring to life. The hope of a Resurrection was spreading in the Jewish world, not without the stimulus supplied by Babylonian and Persian beliefs. — *Lights* is a name for the highest heaven where *JHWH* dwells. The same term is used in the Avesta (with the epithet *endless*) to designate the heavenly abode of Ahura Mazda (Ormuzd).

10 (26) Such perhaps as that on Tyre in 23, 1-14, which were regarded 25, 1 as having received their complete fulfilment through Alexander (see note 18, on 26, 5).

(27) Moab comes in rather strangely here. But see p. 204, l. 41.

10

(28) The song is a designed contrast to Isaiah's much finer song in chapter 27, 2 15 5 (p. 5). The *briars and thorns* (l. 26) are Israel's enemies (*cf.* 10, 17; 2 Sam. 23, 6, 7).



Addenda.

P. 131, l. 53: In the present translation it has been deemed best to rearrange the Prophecies of Isaiah. The whole Book has been divided into five parts: (1) the first (pp. 1-46) contains the *Genuine Prophecies of Isaiah* (UNCOLORED) interspersed with some editorial additions (LIGHT BLUE) and subsequent poetic 5 or prophetic insertions (LIGHT RED). Prophecy 1 (pp. 1-4) comprises the first collection of Isaiah's prophecies, and Prophecy 5 (pp. 9-15) represents the second prophetic collection. Prophecies 2-4 (pp. 5-9) are not worked up with the same completeness as those formed into the first two carefully prepared collections.—(2) The second part (pp. 47-54) contains *Narratives founded on 10 the Acts of Isaiah including prophecies and songs of disputed origin*. The chapters in this second part are post-Deuteronomic, *i. e.* later than 621 B. C.—(3) The third part (pp. 55-58) contains *Appendices to the genuine Isaiah whereof each now contains an Isaianic fragment* (16, 14^b; 21, 16. 17, both UNCOLORED; see pp. 57, l. 15; 58, l. 8).—(4) The fourth part (pp. 59-96) contains *Prophecies 15 on the Fall of Babylon* (538 B. C.) *by unknown writers at the close of the Exile*. The most important of them is the *Second Isaiah*, whose original prophecies, apart from subsequent insertions, are represented by cc. 40-48 (DARK RED). His work (written between 545 and 539 B. C.) was afterwards provided with an *Appendix*, cc. 49-55 (about 432 B. C.), and the expanded Book of the Second 20 Isaiah was further enlarged by incorporation of a cycle of poetic passages on the *Servant of JHVH* (DARK PURPLE). The passages by which the Songs on the *Servant* are connected with the prophetic framework (42, 5-7; 49, 7-12; 51, 4^b. 5^b; DARK BLUE) seem to be due to an editor who was neither the Second Isaiah, nor the expander of the Second Isaiah's work.—(5) The fifth part (pp. 25 97-128) contains *Prophecies composed after the Fall of Babylon* (538 B. C.).

The object of this arrangement has been to obtain some at least of the advantages of chronological arrangement without unduly interfering with the skilful work of the ancient editors. This is the reason why the ancient collec- 30 tions of Isaiah's prophecies have not been entirely broken up, and their contents redistributed. A strict adherence to the chronological principle would not have been in the interest of the reader. Nor must the student be startled if he does not find all insertions which have the nature of *glosses* relegated to the foot of the page. Where this is not the case, the reason has generally been, that the insertion is not merely a gloss, but a substitute for an illegible passage 35 of the original work (*cf.* pp. 130, l. 14; 140, l. 41; 147, l. 6; 149, l. 46; 155, l. 28; 168, l. 10; 179, l. 44). A good instance of this is 9, 15. 16 (p. 8), or the last line of 6, 13 (p. 10). The latter passage would end rather abruptly without some appendage to the preceding lines. For this reason the words in question have not been relegated to the foot of the page. 40

A full statement of the evidence for this view of the origin of the Book of Isaiah, with indications of the points which are obscure or doubtful, has been given in an *Introduction to the Book of Isaiah* by the present writer (London, 1895); *cf.* also *Recent Study of Isaiah* in the *Journal of Biblical Literature*, Boston, 1897. 45

P. 144, l. 2: It has recently been suggested by an American scholar that *For with us is God* in the last line of v. 8 (p. 13, l. 7) is Isaiah's, but that vv. 9. 10 were added by a later hand. The name *Immanuel* in 7, 16 (*cf.* p. 141, l. 27) is supposed to express, not the prophet's faith, but the false faith, the ungrounded confidence, of the king and the people. The case for the late date of 8, 9. 10, 50 together with the refrain *For with us is God*, p. 13, l. 12, seems a very plausible

one, but not as overwhelmingly strong as that for the late date of other passages.

P. 145, l. 17: The title *Father of Spoil* (p. 15, l. 2) seems most infelicitous. But the rendering of AV, *The everlasting Father*, or *Father of Eternity* (RVM),
 5 does not give a perfectly natural sense in this context. The line *Then will spoil in abundance be divided* (33, 23^b; p. 40, l. 13), where *spoil in abundance* has been supposed to allude to *Father of Spoil* in 9, 6 (cf. p. 159, note 57), is not free from the suspicion of corruptness. *Father of Glory* (Heb. *Abî-hôd*) would be an easy correction. The sense is just what is wanted. The Messianic king is,
 10 of course, clothed with the divine glory.

P. 149, l. 31: Add after *elsewhere*: (see CHEYNE, *Introduction to Isaiah*, London, 1895, p. 79).

P. 155, l. 39: After *Second Isaiah* add: *and his expanders*; so, too, pp. 185, l. 27; 193, l. 6; 195, l. 44; 199, l. 10; 201, l. 17; 202, l. 44; 203, l. 36. In all these
 15 cases *Second Isaiah* is used for the expanded book of the Second Isaiah (cc. 40-55); cf. p. 131, l. 17.

P. 166, l. 16: The Parable of the Vineyard in c. 5 (p. 5) is a quasi-popular song, not an elaborate artistic composition.

P. 173, l. 43: The *Triumphant Ode* in c. 14 seems to have been inserted by
 20 the editor. It is probably contemporary with the late poem in 37, 22-29 (p. 51), like which it appears to refer to Sennacherib (B. C. 705-681). Both poems may have belonged to a lyric anthology.

P. 182, l. 48: The Appendix (cc. 49-55) to the Book of the Second Isaiah (cc. 40-48) was written after the introduction of Ezra's lawbook (432 B. C.),
 25 not in Palestine, however, but in Babylonia. The writer had the twofold object of encouraging the community of Zion, and of inducing more exiles to take part in the great work of national regeneration devolving upon that community. Not a word is said, in cc. 49-55, of the great events which so much excite the author of cc. 40-48, and the great argument from the fulfilment of the former
 30 prophecies is absent. The programme now before us is a new one. The population of Zion is scanty; a large expansion is promised. The world despises and outrages Zion; a glorious change is predicted. The return of the Exiles is indeed referred to, as in cc. 40-48, but there is a noteworthy difference in the description: 48, 20 says: *Flee ye from Chaldea*; 52, 12, on the other hand,
 35 calls for a leisurely and dignified departure. But the same drawback of unconnectedness attaches to these chapters (49-55) and to the preceding ones (40-48), and the writer has very little grasp of concrete facts. One of the most remarkable evidences of this is the phrase (used of the community of Zion) *the people in whose heart is my teaching* (51, 7)—a most inappropriate
 40 description for the people described by Haggai and Zechariah (520 B. C.). Not less inapplicable to the Jews of Judea is the beautiful rhetoric of 55, 1, 2, with its appeal, *Why should ye spend money for that which is not bread?*

P. 196, l. 39: The passages printed in LIGHT PURPLE (61, 1-4^a; 62, 1, 6, 7) are imitations of the Songs on the *Servant* as well as of the Second Isaiah.
 45 The prophetic writer gives vividness to his prophecy by introducing the *Servant* (who represents, according to him, the company of prophets, of whom he himself is one) soliloquizing on his mission and importuning JHVH to fulfil His promise.



List of Illustrations



Plates.

1. Pool of Siloam (Copyright by D. Appleton & Co. in the United States of America) facing p. 12

The engraving may help to illustrate the Prophet's contrast between the gently flowing waters of Shiloah (the Siloam of the New Testament) and the devastating overflow of the mighty Assyrian river. From the so-called Virgin's Fountain water was conveyed by a conduit as early at any rate as the time of Ahaz (736-728 B. C.) to this famous Pool, which was of such vital importance to the citizens of Jerusalem. Its remains of ancient buildings are still visible both in and beside the pool, and it is said that the mulberry-tree represented in our illustration marks the spot where Isaiah, according to the legend, was, by order of King Manasseh (698-643 B. C.), sawn asunder within a cedar-tree.

2. Damascus (Copyright by D. Appleton & Co. in the United States of America) facing p. 14

Our engraving represents Damascus of to-day, which is also the city familiar to us from the New Testament and from the enthusiastic descriptions of travelers. From the fact, however, that no remains earlier than the Greek period have been found beneath the walls of the city, we may probably infer that the site of the more ancient Damascus was elsewhere, and that it is marked by one of the *tels* or mounds on the plain outside (*cf.* p. 15, l. 13).

3. "Oak of Abraham" near Hebron (Copyright by D. Appleton & Co. in the United States of America) facing p. 16

The oak which is shown in the illustration is a good specimen of a sacred tree. Its traditional name does not concern us here. It was certainly revered as far back as the sixteenth century A. D. The four huge branches form a majestic crown (*cf.* p. 23, l. 31); a fifth was broken off some time ago by a storm.

4. Tyre (Copyright by D. Appleton & Co. in the United States of America) facing p. 18

Our engraving gives us *modern* Tyre, which lies at the NW. corner of what was anciently an island, but since Alexander's time (332 B. C.) has been joined to the mainland.

5. Sennacherib reviewing the Booty of Lachish. facing p. 48

The original from which our engraving is taken is in the Assyrian Basement Room of the British Museum. It represents Sennacherib seated on his throne before the city of Lachish (701 B. C.). The inscription on the bas-relief reads: *Sennacherib, king of the world, king of Assyria, sat on a throne, and reviewed the booty of the city of Lachish.*

6. The Steps of Ahaz facing p. 52

The late Mr. J. W. BOSANQUET, F.R.A.S., is the ingenious deviser of the illustration. He was of opinion that the siege of Jerusalem (701 B. C.) and the illness of Hezekiah (714 B. C.) both took place in 689 B. C., the year (as GEORGE SMITH thought) of a second expedition of Sennacherib into Palestine, and that the *sign* witnessed by Hezekiah on the *Steps of Ahaz* was the movement of the shadow during the solar eclipse of Jan. 11, 689 B. C. The illustration (see *Transactions of the*

Society of Biblical Archaeology, 3, 37) was originally designed in the interest of this theory. It is described as the *Gnomon of the Dial or Steps of Ahaz leading to the Upper Chamber*; it has, however, no archaeological significance, but merely serves to record a bold attempt to solve an insoluble problem.

7. Stone of Mesha facing p. 56

The illustration presents the famous *Moabite Stone*, as it now exists in the Louvre. The stone (which Dr. KLEIN, a German missionary, discovered at *Débân* in the summer of 1869) is of black basalt, rounded at the top. When perfect, it was nearly four feet high and two feet wide. Across it ran an inscription of 34 lines, which is of as much value for the history of the Hebrew alphabet as for its historical contents. See DRIVER, *Notes on the Hebrew Text of the Books of Samuel*, Introduction, pp. lxxxv - xciv.

8. Babylonian Procession of Images facing p. 78

9. Memphis from the Village of Helwân facing p. 98

The name of Memphis suggests to the modern traveler the thought of the grand Necropolis and of the Mausoleum of the sacred bulls rather than of monuments of the city founded by Menes (about 13000 B. C.) and sacked by Artaxerxes Ochus (359-338 B. C.). The comparative bareness of the site of Memphis may illustrate to some extent the gloomy anticipations of the Prophet.

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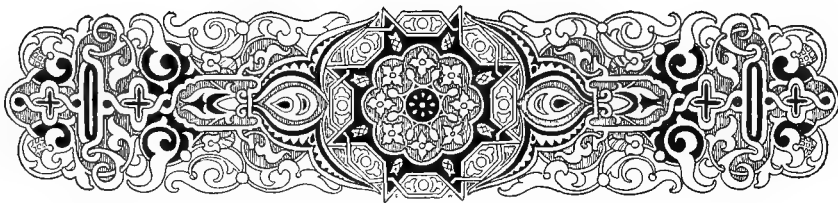
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